GOOD WORKES,

If they be well handled,

OR,

Certaine Projects about Maintenance for Parochiall Ministers.

Provision for and Election of Lecturers.

Erection and indowment of new Churches in the great out Parishes about *London*.

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2. *Sam.* 24. 24.

And the King said unto Aranah, nay but I will surely buy it of thee at a price, neither will I offer burnt Offrings, unto the Lord my God, of that which doth cost me nothing.

1 *Tim.* 5. 17.

Let the Elders that rule well, be counted worthy of double honor, especially they who labour in the word and Doctrine, for the Scripture saith, thou shalt not muzzle the Ox, that treadeth out the corne, and the Labourer is worthy of his reward.

1 *King.* 6. 7.

The house when it was in building, was built of stone, made ready before it was brought thither, so that there was neither hammer nor Axe, nor one toole of Iron, heard in the house while it was in building.

LONDON, Printed by *T. F.* for *J. S.* 1641.

MVSEVM
BRITAN
NICVM

The Epiſtle to the Reader.

Here is much talke among many men, of advancing the Preaching of the Goſpell; but few doe caſt, in their thoughts, how to effect it, unleſſe by wayes that may be no coſt at all unto themſelves, nothing being ſo baſe, in their eyes, as the preaching, & Preachers of the Goſpell; whereof for bie and ſiniſter ends, their tongues ſpeak Magnifically: they would have Preachers every houre in their Pulpits, but, as they have Beggers at their doores, cloathed in Rags, and bowing downe to them for morſels of bread, and their Sermons like ſo many ſuites for a farthing, their preachers muſt be all of the mendicant order, and above all other orders and ranks of men, live upon their Almes and Benevolence, that beare no farther goodwill to preaching then as it may be a Shooing-horne to their eſteeme and gaine; this being their godlineſſe, and that their God; more Churches and Preachers they would have, but upon the charge of theſe they have already by dividing the

maintenance, that is hardly payed to halves, as if Hanun when he had cut off Davids ſervants Garments to the Buttocks, ſhould after have cut them off to the ſhoulders, as being long enough to ſerve, each of them, a man and his fellow: they would ſerve God abundantly; but be charged to it very ſparingly, eſteeming David weake in judgement, for that Speech: God forbid I ſhould ſerve the Lord with ſacrifice of that which coſts me nought. True love is liberall. Benevolentia and Beneficentia are never ſevered; therefore you may know theſe ſheepe in a feigned ſhew, to be in truth, Lyons by their Claw. I know the thing they deſire to be good, and wiſh the advancement thereof, but abhorre Robbery for burnt Offering. I wiſh the Goſpell, and the preaching of it ſet forward, as much as any man, accounting it a worke of Piety; but would it ſhould be done in wayes of Juſtice and Righteouſneſſe. The price of a whore God abhorres in his houſe, and ſo doth he likewiſe the promoving of his honour by injuſtice, Unrighteouſneſſe cannot advantage holineſſe: yet I have ſeene ſome evils of that nature under the Sunne, masked under pretence of love to more preaching, while there is little care to maintaine that in honour, or to live anſwerably to that we have already. Yet am not I of their mind, that would keepe both milke and meate from children, becauſe they eat much and thrive little, but would they ſhould be fed to the full; knowing, if they abuſe their Food, they ſhall account for it, to their griefe; but thoſe that fed and provided for them, with joy, their labour and care, for the welfare of the people, being their Liberavi.

To

To further therefore this purpose, I have drawne a rough Breviate of some things, which may promove that, that many talke much of, but doe little to helpe forward, If my Seed fall into good ground, it may beare desired Fruit, if my Projects come to be managed by good Heads and hearts, they may be very honorable to God, and profitable to men; for, they be good Workes, if they be well handled. God send my Wood to fall into the hands of that worke-man that hath skill to make Mercury of it.

GOOD WORKES,

If they be well handled,

THat the glory of God may be advanced, by the preaching of the Gospell, and the Salvation of mens soules promoved, and love and peace preserved among Ministers and their people, these things may be desired, as tending that way; especially in the City of *London*, to which Meridian my thoughts are calculated onely, leaving the provision for other places, to men better experienced in them.

First, because in many places where Ministers be willing to preach in the Afternoone, as well as in the morning, on the Lords day, if they might bee encouraged by sufficient maintenance. And because, where either the Minister is not able, or not willing, the peoples Benevolence being uncertaine to the Lecturer they make choice of, they are forced to humor the people, often, unworthily, and to make sides and Factions against the Minister, to his great discontent and discouragement, it were to be wished.

First, that in every Parish in *London*, within the walles especially, where the Benefices are, most of them

them, incompetent, that a ſufficient and independent maintenance may be provided for the incumbent.

1. Becauſe, if he be faithfull in his Miniſtery, or otherwiſe become diſpleaſing to ſome part of his people, a dependent and benevolent allowance will be reſtrained, in whole, or in part.

2. Be he what he will be, it will decay of it ſelfe in time, by the change of Pariſhioners, ſucceeding men being not alwaies of like affections to preceding.

3. When Miniſters grow old, and have moſt need of comfort, they are commonly deſpiſed, although their former conſtant labours of youth & ſtrength, have merited never ſo much reſpect from the Church: for the new generation, that comes up in their age, proves unto them like the new King, that knew not *Joſeph*.

4. And becauſe there is great inequality of paying Tythe in *London*, the rich men, for the moſt part paying very little; ſome that are worth many thouſands, and dwell in houſes of 40. 50, 60. 100 l. *per annum*, and ſome more, which pay for Tythe 20. s. 16. s. 10. s. yea 11. s. 9. d. *per annum*, which is a ſhamefull thing, ſo that the Miniſters maintenance ariſeth, for the moſt part, from the meaneſt and pooreſt pepole, in which reſpect, that little maintenance he hath falls ſhort many yeares in a great part; eſpecially in hard, or ſickly times; in which, Reſidence deſerves greateſt reward.

5. And, for that it is conceived by the Miniſters in *London* (among whom, divers are men of approved

proved Learning, Piety, and Fidelity in their Miniſtery) that the City-ſacrilodge is great and monſtrous, and maintained by deceitfull double Leaſes, and other wicked devices (not practiſed in any other part of the Kingdome, except *London*) to avoyd the Decree, whereby the Benefices within the Walles, are meane and poore, and *London*, a place where all things are deare, and nothing to be had, but by the penny.

6. And, foraſmuch as the Citizens doe live in all affluence, and abundance of wealth and riches; which comes in by farre leſſe pains then the Country man doth take; whoſe gaines are, notwithſtanding, farre inferior, and his Tythe and maintenance payd to his Miniſter, farre ſuperior; the richeſt Citizen in *London* hardly paying ſo much, as a Country man, that hath but twenty, or ten pound Land *per annum*, in his occupation.

7. And, that the ſnare may be taken from off their conſciences, which will lye upon them, while the Decree is in force, and ſo vilely perverted, as it is at the preſent.

8. And, that Miniſters may have a comfortable maintenance, fit to ſupport them, in the City they live in, while they live; and to afford them ſomething, to leave to their wives and children, when they ſhall dye; that they may not goe on begging, when their Husbands and Fathers are departed from them; and alſo, that they may be able to relieve poore ſtrangers, and other poore, that are frequented by for ſuccour, farre beyond any Miniſters in the Kingdome.

In

In theſe reſpects, it might be wiſhed, there were a new Decree made for their maintenance: wherein theſe things may ſeeme convenient to the deſired purpoſe.

1. That all houſes within the walls, may pay 2.s. in the pound Rent, abating the odde 9.d.

2. That the houſes be not valued according to the old Rents, but as they be lett by the prime Leaſor, or any other that letts them.

3. That the Tithe be paid, according to the value the houſe ſhall be of, as the ſame value ſhall riſe, or fall, and not ſtanding ſtill at one ſtay.

4 That Fines may be caſt caſt up into the account of the Rent, that the Rich by paying great Fines and ſmall Rents, doe not deceive the Miniſter, as it hath beene hitherto.

5. In caſe the Rent, or Fine be not certainely knowne, that the Tenant may be put to his Oath, or the houſe be valued by ſixe Pariſhioners, of honeſt note, three choſen by the Miniſter, and three by the Tenant, who ſhall eſtimate the houſe according to the ordinary rate of other houſes, compared with it.

6. If any Rent be concealed, and leſſe payd then is truely due, whenſoever it ſhall come to light, the arreares may be recoverable on the Landlord, or Tenant, or either of them.

Their rate may bee demonſtrate, all things conſidered, to produce a maintenance, that ſhall not exceed, but comes ſhort of the Miniſters maintenance, paid them, at the making of the Decree.

And the City themſelves have advanced their owne Parſonage of Chriſt-Church, in the increaſe of Tythe, above that was anciently payed farre above that other Miniſters have done in the City.

And it will be ſo eaſie a way, to any Citizen, as may be; if he pay any thing conſiderable to his Miniſter, which very few of the richer ſort doe pay; who pay not ſo much for the Miniſtery, as for many idle vanities.

And it will be farre below the Tything in the Countrey, where a Farmer payes foure times the value of any Citizen in London, if not many times foure times.

And it is ſuppoſed, if in the Country they might have their Tythe for 2. s. in the pound Rent, one thing with another, they would thinke it very reaſonable; where a man of 100 pound Rent a yeare, ſhall ſcarce get 100. l. in a Leaſe of 21. yeares, with great labour, and hard fare: whereas here there is leſſe labour, and farre more riches gotten, and many a needleſſe vanity, that might be ſpared, enjoyed, at a farre greater rate, without any grudging at it.

2. That becauſe there be in London ſome Alleys and Houſes, that have beene given to ſeverall Pariſhes, for their poore; that ſuch houſes may pay no more Tythe, then hath heretofore beene accuſtomed, when they were let for Rent to Tenants.

3 That one certaine Table of Duties, for Marriages, Burials, &c. may bee made all over the City, and hung up in every Church Veſtery in London, and

and the certaine daies, and times of the dayes appointed, for the performance of all those Offices, that so the Ministers may not be compelled to attend at all times, when every particular person shall thinke fit, or as their particular occasions shall call for him, without his good will, and the farther enlargement of his recompence: it being a great hinderance to his study, and other employments, and a druggery very unworthy to be imposed on a Minister.

4. The Minister thus provided for: If the Parish shall, in any place, over and above the paines hee is able to take; or desiring, for their contentment to have a Lecturer, that they suppose, may bee more profitable in his preaching, then their Pastors. The next care must be, that God may bee glorified, and men built up to Heaven hereby, and not misled by unsound Teachers, which many people much dote after, neither that the man that is chosen, on pretence, to further the peace of our consciences, be an occasion of disquiet and discontent, by Divisions and Factions, occasioned by him, amongst us. To this end three things would bee provided for. The first concernes the *Maintenance*. The second concernes *the Man*. The third the *Election of the Lecturer*.

1. First, the maintenance of a Lecturer would be made certaine, and layd upon every house to bee paid constantly to the Lecturer, whosoever he be that is chosen; and not be paid at pleasure, or called back, when people will. This provision is requisite.

1. Because when any Lecturer is brought into a

uſually two, or three, or five, or more ſtand for the Lecture, and every one hath ſome intereſt in the Pariſh, more, or leſſe: now, when the choice is made, theſe, whoſe friends faile of the expected Lecture, will pay nothing to the man that is choſen, although choſen by the major part of the Pariſh: This is evident in daily experience, this yeare, in *London*.

2. It is fit, that ſo the Miniſter, that is the Lecturer, may preach the word faithfully, and without flattery: which a dependent maintenance is ſeldome ſo happy, as to be accompanied withall.

3. Thus ſhall peace and brotherly Love be maintained, betwixt the Paſtour and the Lecturer, and both of them goe hand in hand, and heart in heart, about the worke of their Miniſtery, and both of them live in peace with the people, and free from thoſe carnall Diviſions and Sidings, which uſually accompany an arbitrary and benevolent maintenance.

II.

For the man. That the people may not bring in a man, betweene whom and the Miniſter there is no ſutableneſſe in opinion or affection, which is now a diſeaſe of many people, who can be pleaſed with no man, but inclining to Browniſme, or otherwiſe factious, and given to Innovation. And therefore it might be wiſhed; That no particular man be brought in, againſt whom the Miniſter hath good exception: and for that purpoſe, if hee & his people agree not together, about the choice (for it is not fit they bring any man into anothers charge,

charge, against his good liking) that the matter may be referred to the Bishop, or to five of the next Ministers to the place where the Lecturer is to be, in case there be no Bishop, that they may order the Election, so, that it be no apparant inconvenience to the Minister, to whom the Church belongs.

III.

Concerning the Election, That the Lecturer be chosen onely by the Votes of Housekeepers, and of such Housekeepers, as pay Scot and Lot; and not by them that either receive Almes of the Parish, or pay not to the poore, by reason of poverty, or be unable to pay to the Lecturers maintenance.

Providing before hand, that the maintenance of no Church, that *is* in present being, be divided and lessened, by erecting of any Chappells *de novo*, seeing the present maintenance is annexed to every Church by Law, and is the Rights and Priviledges of such Ministers, as be in present possession, that we have protested to maintaine. Yet, for the advancing of Gods glory, and the peoples Salvation, it may be desired.

That course may be taken for erecting Chappels, in the great out-Parishes in London, and for the endowment of them, by raising the Tythe in them to 2. s. in the pound Rent, to the worth of every house, not abating the Fines: the surplusage of which Tythe, above that that is now paid to the Parson, would be levied, and kept in the Chamber of London, till it come to a fit summe to build a Chappell; and then a competent num-

ber of houſes allotted to that Chappell and that their Tithe, ſo much as it is, above the Incumbents due, goe to the maintenance of the Miniſter of the Chappell, and the reſt reſerved in the Chamber, to goe on with the building of more Chappels, one after another: and as they be increaſed, to be maintained, after the manner formerly mentioned.

This worke is very neceſſary, becauſe thoſe Churches are not capable of the greater part of the Pariſhioners, ſome of them, not of the tenth part of them, and ſome, not of the tenth part of the Communicants; ſo that generally the youth are altogether neglected: and thoſe Pariſhes be harbours for all kind of vicious and lewd People, that pretend they have no roome in the Church, which is uncapable to receive thoſe that would willingly repayre to it.

And if this worke were appoynted to be done, many well diſpoſed perſons would contribute willingly towards it: in which reſpect, if any ſhall give towards Erecting any Chappell, it ſhould be ordered, that the Miniſter of the Pariſh ſhall not hinder that worke, ſo long as the Tithes, now payd unto him, the duryes of Mariage, Burials & all other (except the indowment of the new erected Chappell, raiſed by the inhabitants, by a ſurpluſſage above what they now pay) goe to the Mother Church, which muſt be there continued, or compoſition made for them, that we rob not *Peter* to pay *Paul*.

That if the Pariſhioners, that are allotted to

ſuch

ſuch new Erected Chappell, ſhall over and above the Tithes and duties to the Mother Church, raiſe a ſufficient maintenance for a Miniſter, by the ſurpluſſage of Tithe augmented; then it may bee lawfull for them to chooſe their Miniſter, ſo often as the place ſhall be void: and not to have one forced on them by the Parſon, that ſhall be of ſmall benefit unto them. Neither ſhall the Miniſter of the new Chappell be turned out, at the pleaſure of the Parſon, carrying himſelfe as he ought by law, nor have any dependance on the Parſon, but the People of the new Chappell, to be the Patron thereof.

FINIS.

FINIS.

2

THE LAND OF PROMISE, AND The Covenant thereof:

Explained by certaine queſtions and propoſitions propounded,

To thoſe that teach a deliverance of the Iewes out of all Countries to the Land of *Canaan*; and from their long continued blindneſſe to the faith of Chriſt; and a glorious eſtate in the land, for a thouſand yeeres.

And alſo, to thoſe that teach a perſonall comming of Chriſt, and a reſurrection of the juſt, to live and raigne with Chriſt a thouſand yeares before the reſurrection of the uniuſt and end of the world. Of which there bee ſeverall ſorts, who are commonly called Millinaries.

By which doctrine of each of theſe, the true intent of ſundry places of Scripture of great importance tothe Church and people of Godm is uch obſcured, which being rightly underſtood and taught, acording to their true and playne meaning, would be greatly to the edification and comfort of Gods choſen, eſpecially, now in theſe laſt dayes, wherein the accompliſhment of all things, which God hath ſpoken, draweth ſo nigh.

And to the end it may be ſo, I thought good to publiſh that, which hereafter followeth.

LONDON

Printed by F. L. For I. W. the younger and are to be ſold at his ſhop at the upper end of the old Baylie 1641.

The Promiſe of the land of *Canaan*, To the holy Fathers and their ſeed.

Firſt to Abram, *Gen.* 13.14.15.

And the Lord ſaid unto Abram, *lift up thine eyes and looke from the place where thou art; Northward and Southward, and Eaſtward, and Weſtward, for all the land which thou ſeeſt, to thee will I give it, and to thy ſeed.*

Againe to Abram *Gen.* 13.17.

Ariſe, walke through the land in the length of it, and in the breadth of it, for I will give it unto thee.

Againe to Abram *Gen.* 15.7.8.

And he ſaid unto him, I am the Lord that brought thee out of the land of Vr *of the* Caldees *to give thee this land to inherit it. And he ſaid, Lord God whereby ſhall I know that I ſhall inherit it? And he ſaid unto him, take me an heifer of three yeares old &c.*

To Abraham *Gen.* 17.7.8.

And I will eſtabliſh my covenant betweene mee and thee and thy Seed after thee in their generations, for an everlaſting covenant to be a God unto thee, and to thy ſeed after thee. And I will give unto thee and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of

Canaan *for an everlasting possession, and I will be their God.*

To Isaak *Gen.* 26. 1. 2. 3.

And the Lord appeared unto him, and said goe not downe into Egypt, dwell in the land that I will tell thee of: sojourne in this land, and I will be with thee for unto thee: and unto thy seed, will I give all these Countries.

To Iacob. *Gen.* 28. 10. 11. 12 13.

And Iacob *went out from* Beersheba *and went toward* Haron, *and he lighted upon a certaine place, and tarried there all night, because the Sunne was set, and he tooke off the stones of that place, and put them for his pillow, and lay downe in that place to sleepe, and he dreamed. And behold a ladder set upon the earth, and the top of it reached to heaven; And behold the Angells of God ascending and descending on it. And behold the Lord stood above it and said, I am the Lord God of* Abraham *thy father, and the God of* Isaak, *the land whereon thou lyest, I to thee will I give it, and to thy seed.*

The

The Land of Promiſe,
AND
The Covenant thereof.

Explayned by certaine queſtions and propoſitions propounded.

To thoſe that teach a reſtoring of the Iewes, to the Land of Canaan *and faith of Chriſt, for a thouſand yeares yet to come.*

And alſo to the ſeverall ſorts of Millinaries, that are in theſe times, who teach a perſonall comming of Chriſt, and reſurrection of the juſt to live and raigne with him a thouſand yeares before the reſurrection of the unjuſt, and the end of the World.

The firſt Queſtion or Propoſition.

FIrſt I aske, if the Promiſe of the land of *Canaan* to bee given for an inheritance, as in the places of *Geneſis* before mentioned, be not as plainely made unto *Abraham*, *Iſaack*, and *Iacob*, their owne perſons, as it is unto their ſeede.

The ſecond Queſtion.

Secondly I aske, if the promiſe bee not to all the Seed, as well as to a part or any one of them.

The third question.

Thirdly, I aske, if the Gentiles which have the faith of *Abram*, be not of the same seed, and included also in the promise as well as the Iews having the same faith, concerning what God said to *Abram*, when he was making this covenant with him. *Gen.*17. Saying. *As for me, behold my Covenant with thee; And thou shalt be a Father of many Nations. Neither shall thy name any more be called* Abram, *but thy name shall be* Abraham, *for a Father of many Nations have I made thee. verse* 5. 6.

And considering also what Saint *Paul* saith *Rom.* 4. Speaking of *Abraham*, and of this same covenant that God made with him, at the same time, when he also appointed him circumcision for a token thereof, as in *Gen.*17.

The words of Saint *Paul* are these: *And hee received the signe of Circumcision, a seale of the righteousnesse of the faith, which he had, being yet uncircumcised: that hee might be the father of them that believe; though they bee not circumcised, that righteousnesse might be imputed unto them also. And the father of circumcision to them, who are not of the circumcision onely, but also walke in the steps of the faith of our Father* Abraham, *which he had, being yet uncircumcised. For the promise that he should bee the heire of the world, was not to* Abraham, *or to his seede through the Law, but through the righteousnesse of Faith; for if they which are of the law be heyres, faith is made voyd, and the promise made of none effect; because the law worketh wrath. For where no law is, there is no transgression. Therefore it is of faith, that it might be by grace to the end, the promise might bee sure to all the seede, not to that onely*

which

which is of the law, but to that alſo, which is of the faith of Abraham, who is the father of vs all, (as it is written, I haue made thee a Father of many Nations. Before him, whom hee beleeued, even God, who quickneth the dead, and calleth thoſe things, which be not, as though they were, who againſt hope, beleeued in hope; that he might become the Father of many Nations, according to that, which was ſpoken: So ſhall thy ſeede be. Rom. 4. 11, 12, 13, 14, 15, 16, 17, 18.

And as he teſtifieth againe ſaying, *there is neither Iew, nor Greeke; there is neither bond nor free, there is neither male nor female, for ye are all one in Chriſt Ieſus: And if ye bee Chriſt's, then are ye* Abraham's *ſeede and heires, according to the promiſe,* Gal. 3. 28.

Now if theſe things bee ſo, that the promiſe of the land of *Canaan*, which Saint *Paul* expreſſeth by the name of the world, be as plainely made to *Abraham*, *Iſaack*, and *Iacob*, their owne perſons, as it is unto their ſeed, and to all the ſeed, as well as to a part, or any one of them, and that they of the many nations, the faithfull Gentiles are of the ſame ſeed, as well as the faithfull *Iewes*, and heires of the promiſe together with them, according as all the forementioned Scriptures do plainely declare, ſo plainely as I ſuppoſe no man will denie: Then I aske, wherefore or for what cauſe they ſhould not all receive the ſame, and not any one or part be excluded, ſeeing God is faithfull that promiſeth.

God did covenant alſo with *Abraham* to be his God, and the God of his ſeed; and this hee eſtabliſhed in no plainer or ſurer manner, then he did, to give them the land for an everlaſting poſſeſſion, as in the ſame place. *Gen.* 17. 7, 8. appeareth: but if God ſhould faile either *Abraham*, or any of his ſeed in this reſpect, how did he then keepe his covenant even ſo of the other. Therefore as God will not faile either *Abraham* or any of his

ſeede

ſeed to be their God; neither will he faile to give them the land of *Canaan*, and all the world beſides, for an everlaſting poſſeſſion.

The fourth queſtion.

Fourthly I aske, if the true intent of the promiſe in the forementioned places, be not of an eternall eſtate in the world to come after the reſurrection of the body, and end of this world. That *Abraham*, *Iſaak*, and *Iacob*, and all their ſeed, ſhall then inherit, (I ſay) not the land of *Canaan* only, although principally as the Throne and City of the great King, but all the earth even to the vtmoſt ends and bounds thereof: according to *Pſal.* 37. and *Mat.* 5. Where it is promiſed that *the meeke ſhall inherit the earth*: And as the twenty foure Elders, ſing in their new ſong unto the Lamb *Chriſt Ieſus* ſaying, *Thou art worthy to take the booke and to open the Seales thereof, for thou waſt ſlaine & haſt redeemed us to God by thy blood, out of every kindred, & tongue, & people, & nation, & haſt made us unto our God, Kings and Prieſts, and we ſhall raigne on the earth*, Revel. 3. 10. 11.

And who may theſe redeemed ones out of every kindred, tongue, people, & nation, (that ſhall raigne on the earth) be, but thoſe of the many nations: the faithfull *Iewes*, and the faithfull *Gentiles*, which God made *Abraham* a Father of; and Saint *Paul* ſaith, are heires with *Abraham* of the world? And the promiſe that the meeke ſhall inherit the earth doth belong to every meek man, as well as to any one of them, and ſo to be fulfilled, but it was never ſo yet in this world. *Abraham*, *Iſaack*, and *Iacob*, the Fathers of thoſe meeke, unto whom the Land of *Canaan*, was promiſed for an inheritance; dyed and inherited not a foote. Therefore, that God may be found true of his word, they muſt all of them inherit it in the

world

the reſurrection, becauſe here it is otherwiſe: neither is it ſaid they doe inherit, or raigne, but they ſhall; neither when God promiſed the land of *Canaan* unto *Abraham*, and to his ſeed, the earth, the world to inherit, (as in the forementioned places) did he meane this preſent; as it is now polluted: neither were they ſo to looke for it, as the Prophet *Micha* ſaith to them of his time. *Ariſe yee and depart, for this is not your reſt, becauſe it is polluted. It ſhall deſtroy you even with a ſore deſtruction* Mich. 2. 10. But God ſpake, and intended it of the world to come, when all things ſhould be new, holy, and heavenly, and ſo did the Fathers underſtand and expect it.

And this doth the Apoſtle *Paul* proove from their owne words, when they confeſſed that they were ſtrangers, and pilgrims on earth; ſaying, *And they that ſay ſuch things, declare plainely that they ſeeke a Country. And truely* (ſaith he) *if they had beene mindfull of the Countrie, from whence they came out, they might have had opportunitie to have returned, but now they deſire a better Country, that is, an heavenly. Wherefore God is not aſhamed to be called their God, for he hath prepared for them a City* Heb. 11. 13. 14. 15. 16.

In which words, the Apoſtle (doubtleſſe) hath reſpect to the promiſe in *Gen.* 17. 7. 8. Where God did eſtabliſh his covenant with *Abraham*, to be his God, and the God of his ſeed; and to give them the land, and ſo underſtood both to be of like certainty, and continuance, and ſuch as are heavenly, and eternall, And that there was alſo a Citie having foundations, whoſe builder and maker is God: which they looked for upon the promiſe, and that therefore, God was not aſhamed to be called their God.

For *Abraham* well underſtood, it was not for a corruptable countrey, or a mooveable Citie in a tranſitory

world, as now this is, that God called him out of the land of *Vr*, to give him and his ſeed to inherit, but for an incorruptable, unmooveable, eternall, in a better world, and ſo much doe the very words of the promiſe expreſſe in that it ſaith, *for an everlaſting covenant, for an everlaſting poſſeſſion, for no corruptable things are everlaſting, neither are theſe promiſes ſuch, as ſhall either vaniſh or faile.*

And upon the ground of this covenant did Chriſt himſelfe proove the reſurrection from the dead, againſt the *Saduces*, knowing it to be moſt ſufficient for the purpoſe, ſaying, *Now that the dead are raiſed, even* Moyſes *ſheweth at the Buſh, where he calleth the Lord the God of* Abraham, *and the God of* Iſaack, *and the God of* Iacob, *(they being now dead, when* Moyſes *thus ſpake which the Sadduces knew) and therefore Chriſt ſaith unto them, God is not the God of the dead, but of the living.* Luk. 20. 37.38. Prooving hereby that *Abraham, Iſaak* and *Iacob*, muſt riſe againe from the dead and live to inherit the countrey and Citie promiſed, that God may be found true of his word, and declare himſelfe to be their God for everlaſting, according to his covenant *Gen. 17. Ezod. 3. 6.*

And that it ſhall be a heavenly & eternall eſtate in the world to come, the Lord alſo manifeſteth in his anſwere to the Carnall objection of thoſe *Saduces* a litle before, where he ſaith (*The children of this world marry, & are given in marriage but they, that ſhall be counted worthy of that world and the reſurrection from the dead, neither marry nor are given in marriage, neither can they dye any more, for they are equall unto the Angels and are the children of God being the Children of the reſurrection.* Luk, 20. 35. 36.

Where the Lord ſheweth plainly, that the world to come; which the holy Fathers and their ſeed ſhall inherit at the reſurrection, will be ſuch a world, as none of the ungodly ſhall be counted worthy to inherit any

part

part thereof, as they doe moſt parts of this world.

And to this covenant alſo had *David* reſpect in his *Pſal* where he exhorteth the people of Iſraell ſaying, *Seeke the Lord and his ſtrength, ſeeke his face continually, remember his marvelous workes that he hath done, his wonders and the judgements of his mouth, yee ſeed of Iſraell his ſervant, yee Children of* Iacob *his choſen ones, he is the Lord our God, his judgements are in all the Earth, Be ye mindfull alwayes of his covenant, the word which he commanded to a thouſand generations: Even of the covenant which he made with* Abraham, *and of his oath unto* Iſaack, *and hath confirmed the ſame unto* Iacob *for a law, and to* Iſraell, *for an everlaſting covenant, ſaying unto thee will I give the land of* Canaan *the lot of your inheritance, when ye were but few, even a few and ſtrangers in it &c.* 1 Chro. 16.

But ſmall reaſon had *David*, and as little reaſon had they, either the Fathers or the children, to be alway mindfull of this covenant, if God had not confirmed it ſure unto them all, even to the thouſand generations, for an everlaſting Covenant ever to endure; and that it had not beene heavenly without corruption.

The covenant was made, when they were ſtrangers on earth, but when they ſhall inherit the ſame, they ſhall be no more ſtrangers but true owners.

Then ſhall they worſhip the Lord in the beawtie of holyneſſe, and feare before him all the earth, the world alſo ſhall be ſtabli that it be not mooved, *Then ſhall the heavens be glad, and the earth ſhall reioyce, and men ſhall ſay among the Nations: The Lord raigneth.* According as *David* declareth in the ſame *Pſalme*.

And that *David* did well vnderſtand this covenant, of the inheritance of the land of *Canaan*, to be an eternall inheritance in the world to come, he declareth himſelfe further unto the People in another *Pſalme*, where he ex-

horteth them alſo, ſaying, *O come let us worſhip & bow down, let us kneele before the Lord our maker, for he is the Lord our God & we are the people of his paſture & the ſheep of his hands. To day if ye will heare his voyce, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderneſſe when your fathers tempted me, proved mee, and ſaw my workes, fortie yeares long was I greived with this generation, and ſaid, it is a people that doe erre in their hearts, for they have not knowne my wayes, unto whom I ſware in my wrath, that they ſhould not enter into my reſt.* Pſal. 95.

Where the *King* and Prophet *David* doth playnly ſhew, that when *God* did ſweare in his wrath, they of *Iſrael*, that ſinned in the wildernes, erring in their hearts, ſhould not enter into that good Land, which God ſware he would give to their Fathers, (as it is in *Deut.* 1. 34. 35.

God meant moſt eſpecially, and cheifly, the heavenly eſtate of inheritance in the world to come, wherin holyneſſe and righteouſneſſe, reſt, and peace ſhould habit and abide, and God himſelfe would dwell with all the holy Fathers and their Seed, as in his *Tabernacle* for evermore, for which cauſe he calleth it his reſt, and ſheweth that they, that will enter into it, muſt vnharden their hearts, and heare his voyce, that is to ſay, repent and believe the promiſe, otherwiſe, there is no entering into it.

And this doth the Apoſtle plainly prove mentioning this very ſame thing to the *Hebrewes* ſaying, *And to whom ſware he, that they ſhould not enter into his reſt, but to them that believed not, So we ſee* (ſaith he) *that they could not enter in, becauſe of unbeleife: let us feare therefore, leaſt a promiſe being left of entering into his Reſt, any of you ſhould ſeeme to come ſhort of it, for unto us was the Goſpell preached, as well as unto them &c.* Heb. 3. 7. 8. 9. 10. 4. 1. 2. 3. *&c.*

Where he alſo declareth that every one that hath the

faith

faith of Abraham, that ſo beleiveth as He did, not onely hath an entrance heere, in the Spirit, Spiritually; (as he ſaith, we which haue beleived doe enter) and as all the holy Fathers had, but alſo, ſhall hereafter, their owne perſones, ſoule, and body, inherit the ſame really and truely, with all the holy Fathers, and ſheweth that the ſame reſt and entrance into it, is preached unto us by the Goſpell, as it was alſo unto them by the promiſe, it containing the ſumme of the Goſpell. And that it remaineth yet, to be expected of all the people of God, who are heere ſo entred by faith. Their calling, and election being made ſure, as the Apoſtle *Peter* ſaith, *For ſo an entrance is abundantly miniſtred unto us, into the everlaſting Kingdome of our Lord and Saviour Jeſus Chriſt.* 2 Pet. 1. 10. 11. 2 Tim. 4. 1.

For Gods reſt eternall, is Chriſts everlaſting Kingdome, which is to be manifeſted at his appearing, when he ſhall alſo judge the quicke and the dead, as Saint *Paul* ſaith to *Timothy*. For *Joſhua* did not give the people of *Iſrael* that reſt, but Ieſus Chriſt is to doe it, in whom they beleived.

And of this ſalvation of *Iſrael*, inheritance of the Earth, and ſtability of the world, doth the Prophet *Eſay* alſo ſpeake, where (he having forſhewed the ſhame and confuſion of the ungodly, and Idolatours of the world, which is to come upon them) ſaith. *But Iſrael ſhall be ſaved in the Lord, with an everlaſting ſalvation, yee ſhall not be aſhamed, nor confounded world without end, for thus ſaith the Lord, that created the heavens, God himſelfe that formed the Earth, and made it, he hath eſtabliſhed it, he created it not in vaine, he formed it to be inhabited, I am the Lord and there is none elſe: I have not ſpoken in ſecret, in a darke place of the Earth; I ſaid not unto the ſeed of Iacob, Seeke yee me in vaine, I the Lord ſpeake righteouſneſſe, I declare things that are right,* Eſay. 45. 14. 15. 16.

So that if *Abraham*, *Iſaack*, and *Iacob*, and their ſeed ſhould not live and inherit the earth, if God that made it had not eſtabliſhed it ſo, as they ſhould inhabit the ſame, and well therein for ever, according to his word; Then had he created it in vaine, then had he ſaid unto the ſeed of *Iacob*, (all this while) ſeeke yee mee in vaine. But the Lord ſpeaketh righteouſneſſe, he declareth things that are right, and ſuch as ſhall ſurely come to paſſe in their due time, and ſeaſon.

Neither hath he ſpoken in obſcurity, in darke places, or corners of the Earth, as if he would not have his mind known; nay, he ſpeaketh plainly, and openly, to the eares of the people: and inhabitants of the world. So as the ſimpleſt ſoule, through his grace may underſtand his meaning.

And for further confirmation, that God did not create this excellent worke, and Fabrike of the world, to deſtroy it, but that he hath eſtabliſhed the ſame, and will, that it be not moved. Conſider theſe ſcriptures. 1 *Chro.* 16. 30. *Pſal.* 78. 69. *Pſal.* 93. 1. *Pſal.* 96. 10. *Pſal.* 14. 5.

The fift Queſtion or Propoſition.

Fiftly, I aske, if the deliverance by *Moyſes*, and the poſſeſſion and eſtate, *Ioſhua* gave the naturall *Iſraelites*, in the land of *Canaan*, which God fore-ſhewed unto *Abraham* in *Gen.* 15. 16. 18. Were not a Typicall ſigne, or token of that to come before ſpoken of; by which *Abraham*, as well as his ſeed after him, was given to know of a certaine, that he himſelfe ſhould inherit it, in the perfection, according to his motion and requeſt, that he made unto God, immediately upon the promiſe, that God made unto him of the land, in *Gen.* 15. 7. ſaying, (*I Lord God whereby ſhall I know that I ſhall inherit it. ver.* 8. *And the Lord ſaid unto him, take me an Heifer of three yeares old &c.*)

Although

Although it were then 400. yeares to come before his naturall Children (who were to goe into a ſtrange country and be afflicted there) ſhould be brought to the land to poſſeſſe it, ſo Typically, and that he muſt dye before that day, as the Lord had ſhewed him.

For *Abraham* now nnderſtood, that God had ſo appointed, that neither he, nor any of the Patriarches, Prophets, Apoſtles, or Saints whatſoever, ſhould be made perfect in the promiſes, before, or without other, nor till all the ſeed were accompliſhed, and brought in according as the Apoſtle declared in *Rom.* 4. Before mentioned, and as he teſtifieth againe in *Heb.* 11. Where he ſaith, of the Fathers then paſt, *Theſe all dyed in faith, not having received the promiſes. But having ſeene them a far off, and were perſwaded of them, and confeſſed, that they were Strangers and Pilgrimes on Earth.* ver. 13. Heb. 11. 13

And alſo he having mentioned the reſt of the Holy Fathers, and Prophets, and other of the faithfull, their faith alſo, their diſtreſſes, and ſufferings, ſaith (*Theſe all having obtained a good report, through faith, received not the Promiſes, God having provided ſome better thing for us, that they without us ſh nld not be made perfect*, Ver. 39. 40.

They might not be made perfect, without the children, which is farre better for us, then if they had, neither may the Children without them, which is no harme to us, but a better thing for them alſo, then if we ſhould. Gods dealing and ordering all things is right and juſt, without all exception. They are all of them to receive the perfection of the promiſes together.

And unto this doe the wordes of Chriſt agree, where he ſaith, *Many ſhall come from the Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit downe with* Abraham, Iſaack, *and* Iacob, *and all the Prophets, in the Kingdome of God, and the children of the Kingdome ſhall be*

be caſt out into utter darkneſſe, there ſhall be weeping, and gnaſhing of teeth. Mat. 8. 11. 12. Luk. 13. 28. 29.

And againe, and other ſheepe I have which are not of this fold, them alſo muſt I bring, and they ſhall heare my voice, and there ſhall be one fold, and one Shepheard. Ioh. 10.

In which places, Chriſt plainly ſheweth, that all the elect *Gentils*, (whom Chriſt calleth other ſheepe that he had, (beſides them of the Iewes fold) Theſe he muſt bring (they having heard his voyce from all the foure quarters of the Earth, and ſit downe together with all the holy Fathers, and Prophets, and all the reſt of the elect Iewes, in the Kingdome of God. Where there ſhall be one fold, and one Sheapheard, one King, and one people: and the Children of the Kingdome; all thoſe unbeleiving Iewes, which have ſtill erred in their hearts, ſhall be caſt out *&c.*

So then, If all theſe things be ſo; how are we to underſtand the Prophets, that have foretold of a deliverance of the children, and ſeed of *Iſrael*, from all countries whereſoever they are ſcattered, to their owne land, the land which God gave to their Fathers, wherein their Fathers had dwelt &c. *as in Ier. 16. 14. 15. Ier.* 23. 8. *Ezek.* 37. 11. 12. 13. 14. *Ezek.* 39. 26. 27. 28. And other places.

What deliverance and poſſeſſion of the Land of promiſe, may this be, but the ſame that was promiſed the Fathers, and they looked for, agreeing with all the promiſes, and Scriptures before mentioned, and muſt needs be the ſubſtance, and perfection of that, which was performed by *Moſes*, and *Ioſhuah*; being the Tipe of this, which is to be performed, be *Ieſus Chriſt*, the true deliverer, and the Children, and ſeed of *Iſrael*; there ſpoken of, are all Gods elect, both of Iews, and Gentils, as the Prophet *Ezekial* doth plainly declare, they with

all

all the holy Fathers, *Ezek.* 37. 24. 25. 26. *&c.*

And this doth *Zacharias* the father of Iohn the Baptiſt, declare in his propheticall ſong, ſaying, *Bleſſed be the Lord God of* Iſrael, *for he hath viſited, and redeemed his people, and hath raiſed up an horne of ſalvation for us in the houſe of his Servant* David, *as he ſpake by the mouth of his holy Prophets ſince the world began, that we ſhould be ſaved from our enemies, and from the hand of all that hate us, to performe the mercy promiſed our Fathers, to remember his holy Covenant. The oath which he ſware to our father* Abraham, *that he would grant unto us, that we being delivered from the hand of our enemies, might ſerve him without feare, in holyneſſe, and righteouſneſſe before him, all the dayes of our life.* &c. Luk. 1. 68. 69.

Where this holy Servant of God, ſheweth plainly that all whatſoever the Holy Fathers looked for, which God ſware he would grant and give unto them, and their ſeed; to ſave and deliver them from their enemies, and from the hand of all that hated them, to ſerve him without feare. in holineſſe &c. Was to be brought to paſſe by Chriſt (whom he knew) was now ſoone after the birth of *Iohn* to be borne; according to all that the Prophets had ſpoken ſince the world began, which great deliverance from their enemies and from all the haters of them, is not yet fulfilled, as they have all hitherto knowne, and doe yet know ſtill by experience; But that it ſhall bee, they duely expect, according to all that the Prophets have ſpoken.

And according to that of *Zecharias* and all the reſt before, doth the Apoſtle *Peter* give teſtimonie, ſpeaking to the Iewes of Chriſt alſo the true deliverer: whom they had crucified, and was now aſcended into Heaven, ſaying vnto them, *Repent ye therefore and bee converted, that your ſinnes may bee blotted out, when the times of refreſhing ſhall*

come from the preſence of the Lord: And hee ſhall ſend Ieſus Chriſt, which before was Preached unto you, whom the Heavens muſt receive, untill the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets ſince the world began. Acts 3. 20, 21.

So that this great redemption and reſtitution of all things, whereof all the holy Prophets have ſpoken as with one mouth, agreeing with the Fathers, and all the reſt of the holy Servants of God, is not to bee, till Chriſt ſhall come in his glory. Which Chriſt himſelfe doth moſt fully confirme, where hee having foreſhewed the ſignes of his comming and end of the world, ſaith: *And they ſhall ſee the Sonne of man come in the clouds of Heaven, with power and great glory, and he ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather his Elect together from the foure Windes, &c.* and then ſaith to his faithfull ones, *When theſe things begin to come to paſſe, then looke up and lift up your heads, for your redemption draweth nigh: Then know that the Kingdome of God is nigh at hand,* Mat. 24. Luke 21. 30. 31.

This is the redemtion, which all the faithfull looked for, even that deliverance of the whole houſe and Seede of Iſrael, out of all Countries, whereof the Prohets had ſpoken. And here we ſee by what meanes the Lord will gather them and bring them together in that day, even by his holy Angels, whom he will ſend forth with a great ſound of a Trumpet: They ſhall gather his elect together from the foure Winds, as well they of the tenne Tribes of Iſraell, and of the Gentiles alſo, as them of *Iudah* and *Beniamine*, he will leave none of them any more there, he will open their graves, and bring them up out of their graves, and place them in their owne land, where their fathers had dwelt, and they ſhall know that the Lord had not onely ſpoken it, but that he hath now performed

Ezek. 37 12, 13. Ezek. 39. 28.

Ezek 37. 14.

formed it, according as *Ezekiel* prophesied, *Ezek.* 37 They being now delivered from the hands of their enemies shall serve the Lord without feare in holinesse and righteousnesse before him all the daies of their life, according to the prophesie of *Zacharias*, Luke 1. And as *David* in his Psalme of the Covenant saith unto the people of Israell, *O give thankes unto the Lord, for he is good, for his mercy endureth for ever, and say, yee saveus, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thankes to thy holy name, and glory in thy praise,* 1 Chro. 16. 34. 35. 1 Chron. 16. 29, 30, 31, 34, 35.

And now upon this great redemption, shall the Kingdome bee restored to Israell, which the Apostles so desired to know the time of that which Christ commended to his little flocke, to comfort them in the time of their affliction saying, *feare not little flocke for it is your fathers good pleasure to give you the Kingdome*, Luke 12. 32. Act. 1. 6.

And of which he saith againe, *And I appoint unto you a Kingdome, as the father hath appointed unto me, that ye may eate and drinke at my table in my Kingdome, and sit on Throne judging the twelve Tribes of Israel*, Luke 22. 29, 30. meaning the ungodly of all the Tribes. And whereof he spake also, unto the unbeleeving *Iewes*, and all other Hippocrite and workers of iniquitie to their shame in their condemnation saying: *When ye shall see* Abraham, Isaack, and Iacob, *and all the Prophets in the Kingdome of God and your selves cast out*: Luke 13. 27. where is to bee noted, that the ungodly shall see the righteous in the Kingdome of God, when themselves are cast out.

This is the Kingdome, which God had prepared for his chosen from the foundation of the world, to bee inherited now at this time, when Christ shall come in his glory to judge the quicke and the dead, as himselfe also further declareth saying. *And when the Sonne of man shall*

come in his glory, and all his holy Angels with him, then ſhall he ſit in the Throne of his glory, and before him ſhall bee gathered all Nations, and hee ſhall ſeparate them as a Shepheard doth his ſheepe from the goates, and he ſhall ſet the ſheepe on his right hand, and the goats at the left, then ſhall the King ſay unto them on his right hand, come ye bleſſed of my father, inherite the Kingdome prepared for you from the foundation of the world, For I was an hungry, and ye gave me meate, I was a-thirſt, and ye gave me drinke, I was a ſtranger and ye tooke me in, naked and ye clouthed me, I was ſicke and ye came unto me, I was in priſon and ye viſited me, &c. And unto them on his left hand, Depart from me ye curſed into everlaſting fire, &c.

In which happie ſentence to them that ſhall ſtand on Chriſts right hand at this day of Iudgement, Chriſt in foretelling us of it, doth give us to underſtand, as a faire fore-admonition to us all, what manner of perſons they are, and muſt be found to be, in reſpect of workes, that ſhall inherit this Kingdome. And hereby alſo, wee may perceive, what it is to make us friends with the goods of this world, called the Mammon of unrighteouſneſſe, becauſe men love them ſo much, ſetting their hearts upon them, and by many unrighteouſly gotten: And who the friends are, that can, & will receive us into everlaſting habitation, even Chriſt himſelfe, and God his father alſo. So that whoſoever ſhall receive one of thoſe little ones that beleeveth in Chriſt, in Chriſts name, receiveth Chriſt, & he that receiveth Chriſt, receveth God the Father that ſent him, (for ſo he hath ſaid;) & he that ſhall give a cup of cold water to one of the leaſt of Chriſts brethren, becauſe he belongeth to Chriſt, he ſhall not loſe his reward, becauſe Chriſt counteth it as done to him ſelf, & he wil ſtand his friend, when the great day & time of neede ſhall come, and all friends elſe will faile him.

Theſe bee the workes of *Abraham* which doe ſhew the

the faith of *Abraham*, and of *Abrahams* children that ſhall inherit the kingdome.

And when Chriſt ſhall ſo come in his glory, and ſhall ſit in the Throne of his glory, and be poſſeſt of his Kingdome, which God the father had appointed unto him as he ſaid *Luk.* 22. 20. (for the poſſeſſion of his Kingdome, and his appearing in glory to Iudge the quicke and the dead, or both togeather, as Saint *Paul* ſaith 2 *Tim.* 4. 1. and the Saints poſſeſſing the Kingdome alſo dependeth upon his, and beginneth as from his and by him is continued.) This Throne and kingdome of Chriſt I ſay is not to ceaſe or be taken from him, nor he from it; God will ſettle him therein, according as hee ſaid, and ſware to his father *David*, long before, ſaying; *But I will ſettle him in my houſe, and in my kingdome for ever, and his throne ſhall be eſtabliſhed for evermore.* 1 Chro. 17. 14. Luk. 22. 20

And againe, *My Covenant will I not breake, nor alter the thing that is gone out of my lipps. Once have I ſworne by my holineſſe, that I will not lie unto* David, *his ſeede ſhall endure for ever, and his Throne as the Sunne before me, it ſhall bee eſtabliſhed for ever as the Moone, and as a faithfull witneſſe in heaven*, Pſal. 89. 34, 36.

Chriſt is not to come to ſit and paſſe ſentence of Iudgement onely, and ſo to depart away as ſome thinke, but he is to continue, to raigne upon his throwne, in this kingdome for ever. according alſo, as in another *Pſal.* it ſaith; *Thy Throe O God is for ever and ever, a Septer of righteouſneſſe is the Septer of thy Kingdome.* Pſal. 45. 6. as alſo Heb. 1. 8.

And of this throne and Kingdome of Chriſt, and the endleſnes thereof, ſpake the Angel *Gabriel* unto the bleſſed Virgin *Mary*, when he was ſent unto her, ſaying; *Feare not Mary, for thou haſt found favour with God, and behold thou ſhalt conceive in thy wombe, and bring forth a ſonne, and*

ſhalt call his name, Ieſus: he ſhall be great, and ſhall bee called the Sonne of the higheſt, and the Lord God ſhall give unto him the Throne of his Father David, and he ſhall raigne over the houſe of Iacob for ever, and of his Kingdome there ſhall be no end. Luk. 1.30.31,32,33.

Which Kingdome of Chriſt, was alſo foreſhewed unto the Prophet *Daniel* in a viſion, as he ſaith; *And I ſaw in the night viſion, and behold one like the Sonne of man came with the cloudes of heaven, and came to the antient of dayes, and they brought him before him, and there was given unto him dominion, and glory, and a Kingdome, that all people, nations, and languages, ſhould ſerve him; his dominion is an everlaſting dominion, and his Kingdome that, which ſhall not be deſtroyed.* Dan. 7.13. 14.

And where hee ſaith againe (foreſhewing alſo, that the Saints ſhall poſſeſſe the Kingdome with Chriſt, and raigne with him, when thoſe great Monarches and uſurpers of it, are removed, *Dan.* 7 16. 17.) But *The Saints of the moſt high, ſhall take the Kingdome, and poſſeſſe the Kingdome for ever, even for ever and ever, verſe 18.* as alſo in verſe 27. *And the Kingdome, and the greatneſſe of the Kingdome under the whole Heaven, ſhall be given to the people of the Saints of the moſt high, whoſe kingdome is an everlaſting Kingdome, and all powers ſhall ſerve and obey him.* According to that which the Prophet *Micha* teſtifieth from the Lord ſaying; *And I will make him that halteth, a remnant, and her that was caſt farre off, a great Nation; and the Lord ſhall raigne over them in mount* Sion *from hence forth, even for ever.* Mich. 4.7.

Much more might be mentioned from the Prophets and Scriptures to this purpoſe, for which of the Prophets have not propheſied thereof; and what words can there bee ſpoken more fully, and clearely, to ſhew the perpetuity of this Kingdome of Chriſt, and of his Saints,

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on the earth, under the whole heaven, then these that hath been ſpoken in theſe ſeveral places of the Scriptures, before mentioned, *for ever, even for ever, for ever & ever, for evermore, for ever, even for ever and ever, for an everlaſting poſſeſſion, an everlaſting Kingdome, that which ſhall not bee deſtroyed, there ſhall bee no end, as the Sunne, and as the Moone, &c.*

And how can it be thought that all theſe things, and words ſhould bee ſpoken in ſuch a manner, and but a thouſand yeares meant, and to be here in this poluted world fulfilled on a lame off ſpring of Iewes remaining, or as the Millinaries would have it of a comming of Chriſt, and reſurrection of the beheaded Saints, or of all the Saints ſince the beginning of the World to that time, and then at the end of thoſe yeares, to ceaſe, or to bee delivered up, as they immagine and teach. I ſay except men were beſotted with willfulneſſe, and blindneſſe, that having once conceived an opinion, and taken it up, will wreſt all Scriptures even from their plaine intention, to make them ſerve for their purpoſes, rather then let their opinion fall, or hatken to any thing that may bee ſaid againſt it. It is true, the Throne and Kingdome, wherin Chriſt is now at this preſent, unto which after his ſufferings, God the Father exalted him at his right hand in the heavens, to ſit & raigne with him there, till he had put all his enemies under his feet, the laſt enemie being death. This he is to reſigne, and deliver up to God the Father, at the end of the world, when God ſhall have put all enemies under his feet, as Saint *Paul* ſaith, *Then commeth the end, when hee ſhall have delivered up the Kingdome to God even the father, when hee ſhall put downe all rule, all authority and power, for he muſt raigne till he hath put all enemies under his feet, the laſt enemie, that ſhall be deſtroyed, is death, for he hath put all things under him,*

but

but when hee ſaith all things are put under him, it is manifeſt that he is excepted that did put all things under him, and when all things ſhall be ſubdued unto him, then ſhall the ſonne alſo himſelfe bee ſubiect unto him that did put all things under him, that God may be all in all, 1 Cor. 15.

Where the Apoſtle ſheweth plainely, that in ſome conſideration Ieſus Chriſt the Sonne of man, the Son of *David*, is not ſubiect unto God the father now, being at his right hand reigning with him in the heavens, as he ſhall bee then, at the end of the world, when God ſhall have put all things under him, himſelfe onely excepted, Nor God all in all, now, as he ſhal be then, becauſe, now, Chriſt (in his humaine perſon) ſitteth in his Throne with him, God having once ſetled him in the Throne of his Father *David*, according to his oath which he ſware unto *David*, hee is to leave the other to him that gave him this, and to bee ſubiect unto him, and to honour him as his head, even as his Spouſe the Church, is to be ſubiect unto him, and to honour him as her head.

And herein ſhall the ſonne looſe no honour, for as hee is God he is the ſame for ever: Nay, rather he ſhall receive much more glory and honour; for although the glory and honour whereto he is now exalted at the right hand of God, in the heavens, be great (in reſpect of his humaine nature) farre above all that ever any man elſe was exalted unto, or ever ſhall; yet it is ſeene of no man, and beleeved but of a few: neither are all his enemies now ſubdued. But when all enemies, all authority, and rule of Monarks and powers of this world of wickednes ſhall be ſubdued, and death the laſt enemie, and he himſelfe ſitting in the Throne of his glory, with all his redeemed, openly, in the ſight of all his, and their enemies, ruling them with a rod of yron, as in the world to come it ſhall be, *Heb.* 2. 5, 6, 7, 8. This his glory will be greater.

And

And theſe words of the Apoſtle in 1 Cor. 15. *For he muſt reigne till hee hath put all enemies under his feete*, (alluding in way of proofe unto the words of *David*, Pſalme 110.1.) doe ſhew plainely that it is the Kingdom wherein he reigneth now at the right hand of God, in the heavens, that hee is to deliver up and reſigne unto God his Father at his comming. But this Throne & Kingdome, which God will now ſettle him in after all enemies are ſubdued, he is never to reſigne, or deliver up, neither ſhall it bee taken from him, nor he from it, nor be deſtroyed, or have an end, as hath beene declared.

In this Throne he may admit his brethren that followed him in the regeneration that overcome, to ſit with him, and will as he hath promiſed ſaying; *To him that overcommeth, will I grant to ſit with me in my Throne, even as I overcame, and am ſet with my father in his Throne*, Revel. 3.21.

In this Throne Chriſt is to reigne under God the Father, as his King, according as hee ſaid to *David*, I will ſettle him in my houſe, and in my Kingdome for ever, &c. 1 Chro. 17. It is Gods Kingdome then.

And the Lord God calleth this Sonne of *David*, his annoynted one, his Sonne, his King, and the hill whereon he ſhall ſit to reigne, his hill; as in *Pſal.* 2. where he ſaith, not withſtanding all thoſe heathen, and people, Kings and Rulers, that tooke counſell againſt him, and againſt his Anoynted, that ſaid, *Let us breake their bands aſunder, and caſt their cords from us, yet have I ſet my King upon my holy hill of Sion.*

And the King ſhall receive of God the Father that which he bid him aske, ſaying; *aske of mee and I will give thee the heathen for thine inheritance, and the uttermoſt ends of the earth for thy poſſeſſion, thou ſhalt breake them with a rod of yron, and daſh them in peeces like a potters veſſell*, verſe 8.9.

Which power alſo the King will give to the Children of Sion, as he promiſed ſaying; *And hee that overcommeth and keepeth my words unto the end, to him will I give power over the Nations, and hee ſhall rule them with a rod of iron, and as the veſſels of a potter ſhall they be broken to ſhivers, even as I have received of my father,* Revel. 2. 16. 17.

And it ſhall be fulfilled which *David* his father foretold of him ſaying, *He ſhall iudge the poore of the people, hee ſhall ſave the children of the needy, and ſhall breake in peeces the oppreſſor, they ſhall feare thee as long as the Sun and Moone endureth throughout all generations, hee ſhall come downe like raine upon the mowen graſſe, like ſhowers that water the earth. In his dayes ſhall the righteous flouriſh, and abundance of peace, ſo long as the moone endureth, he ſhall have dominion alſo from Sea to Sea, and from the river to the ends of the earth, they that dwell in the wilderneſſe ſhall bow before him, and the enemie ſhall licke the duſt: The Kings of Tarſhiſh and of the Iſles ſhall bring preſents, the Kinſts of Sheba and Seba ſhall offer gifts, yea all Kings ſhall fall downe before him, all nations ſhall ſerve him.* Pſal. 72.

And the children of *Sion* ſhall be joyfull in their King, and the Lord will take pleaſure in his people, & will bewtifie the meeke with ſalvation, as he alſo ſaid.

The high praiſes of God ſhall bee in their mouthes and a two edged ſword in their hands to execute vengeance upon the heathen, and puniſhment upon the people, to binde their Kings in chaines, and their Nobles with fetters of iron to execute upon them the iudgement written; this honour have all the Saints, Pſal. 149.

And it ſhall now be fulfilled alſo which is written, *O clap your hands, O yee people ſhout unto God with the voyce of triumph, for the Lord moſt high is terrible, he is a great King* Pſal. 47. *over all the earth he hath ſubdued the people under us, & the Nations under our feet, hee ſhall chuſe our inheritance for us, the excel-*

excellencie of Iacob *whom hee loved; God is gone up with a ſhout, the Lord with the ſound of a Trump, ſing praiſes unto our God ſing praiſes, ſing praiſes unto our King ſing praiſe, for God is the King over all the earth, ſing ye praiſes with underſtanding, God reigneth over the heathen, God ſitteth upon the Throne of his holineſſe, the Princes of the people are gathered, even the people of the God of* Abraham, *for the ſhields of the earth belong unto God, he is greatly exalted,* Pſal. 47.

And great ſhall the Lord bee in this day, and greatly ſhall hee bee prayſed in the citie of our God, in the mountaine of his holineſſe: *Bewtifull for ſituation, the ioy of the whole earth, is mount* Sion, *in the ſides of the North, the Citie of the great King, God is knowne in her pallaces for a refuge; for lo the Kings were aſſembled, they paſſed by together, they ſaw it, and ſo they marviled; they were troubled, and they haſted away, feare tooke hold upon them, there, and paines as of a woman in travill.* Pſal. 48.

So terrible to the wicked of this world, ſhall mount *Sion* be, in the day of her glory, and ſo great an aſtoniſhment to all thoſe that formerly oppreſſed her, who although they ſhall not enter in, through the gates of the Citie, to ſee or underſtand of her felicity, & joyes within, or any way partake of her pleaſures, yet they ſhall underſtand of her power, and ſee with feare, and greife, her brightneſſe, and glory without: It is for the Princes of the people of the God of *Abraham* to enter in through the gates into the Citie, and for their Kings to come, and bring their glory and riches into it, as it is written, *Eſay* 60. 11. *Revel.* 21. 24.

And they ſhall ſay, *As we have heard, ſo have wee ſeene, in the citie of the Lord of hoſts, in the Citie of our God; God will eſtabliſh it for ever, Selah.* Pſal. 48. 8.

The holy Citie the new *Hieruſalem*, which had beene ſo long withdrawne from the earth; becauſe it was not

(by reaſon of the wickednesse and pollutions thereof) meete to receive hir, being Gods eternall Tabernacle: when Chriſt her Lord and King ſhall have purged the earth and heavens of all their pollutions, and vaine corrupt workers of men that are therein, as he will doe in the great day of his comming, according as his Apoſtle *Peter* witneſſeth ſaying, *But the the day of the Lord will come as a theefe in the night, in the which the heavens ſhall paſſe away with a great noyſe, and the elements ſhall melt with fervent heate, and the earth alſo, and the workes that are therein ſhall be burnt up.* 2 Pet. 3. 10.

And as the Apoſtle *Iohn* alſo ſaith, *And I ſaw a great white Throne, and him that ſate thereon, from whoſe face the earth and the heaven fled away and there was found no place for them.* Revel. 20. 11.

Theſe things being done, and that there ſhall bee new heavens and a new earth, as the Lord alſo promiſed *Eſay* 65. 17. according to 2 *Pet.* 3. 13. and as it was foreſhewed unto the beloved Diſciple, who ſaith; *And I ſaw a new heaven and a new earth, &c.* Revel. 21. 1. *Then ſhall that holy City come down from heaven,* as he ſaith, *And I ſaw the holy City, the new Hieruſalem, comming downe from God out of heaven, perpared as a Bride adorned for her husband,* ver. 2.

For pollutions and curſes may not abide where the Throne of God and of the Lambe is, nor where this holy citie ſhall ſtand, as it is ſaid; *And there ſhall bee no more Curſe, but the Throne of God and of the Lambe ſhall be in it, and his ſervants ſhall ſerve him.* Revel. 22. 3.

Neither is this world, being polluted, and ſo poſſeſſed with wickednesse as now it is, capeable of ſo excellent, and glorious a creature as ſhee is, and ſhall be ſeene to bee, in this day of her appearing in glory, being now made ready, perfectly adorned with all her ornaments, as the Bride for the marriage of the Lambe that bought

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her, her Lord and King Christ Iesus. *And blessed are they that are called unto the marriage supper of the Lambe.*

Now shall this holy citie Hierusalem, bring forth, and receive all her children at once, even in one day without any more travill or paines, as it is written; *Before she traviled she brought forth, before her paine came shee was delivered of a man child: Who hath heard such a thing, who hath seene such things? shall the earth be made to bring forth in one day; shall a Nation bee borne at once, for as soone as Sion travilled she brought forth her Children.* Esay 66. 7. 8.

So that now, when the Lord shall apeare to their joy that were hated, and cast out for his names sake; And to render recompence to his enemies, as in the 5 and 6. verses he said, then shall the earth in whose bowels the bodyes of the Saints had slept, and whom she had bread and brought up, and *Sion* also their spirituall Mother, bring forth and receive all their children at once, even in one day; and she shall remember no more her sorrow, for joy that her man-child is borne; for so, by that name it pleaseth the Lord to tytle her children, as also in *Revel.* 12. 5. She shall now bee adorned with them all, according as her Lord foreshewed her in the time of her captivity, when she complained saying, The Lord hath forgotten me, my Lord hath forsaken me, and hee told her nay, he had graven her upon the palmes of his hands, and comforting her, told her also that his children should make haste, and biddeth her lift up her eyes round about & behold, shewing her (as it were in a vision) all her children (which she longed for) hasting unto her, and said; *All these gather themselves together and come to thee. As I live saith the Lord, thou shalt surely loath thee with them all as with an ornament, and binde them on thee as a Bride doth, for thy waste and thy desolate places, and the land of thy destruction shall even now be to narrow, by reason of the inha-*

inhabitants, and they that ſwallowed thee up ſhall farre away, the children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay againe in thine eares, the place is to ſtraight for me. give place to mee that I may dwell: then ſhalt thou ſay in thine heart who hath begotten me theſe, ſeeing I have loſt my children, and am deſſolate, a captive, and removing too and fro, and who hath brought up theſe. Behold, I was left alone, Theſe where had they beene, &c. Eſay 49. *Here the Lord comforteth Sion with her children of the Gentiles, that were to bee brought in unto her by the Goſpel of Ieſus Chriſt, which was to bee preached amongſt them by his Apoſtles and Servants as in the 22 verſe appeareth, who were to ſupply the loſſe of all her other loſt children of the naturall houſe of Iſrael.*

Therfore now, theſe being all accompliſhed unto her *reioyce ye with Ieruſalem & be glad with her, all ye that love her reioyce with ioy with her all ye that mourne for her, that ye may ſuck and bee ſatisfied with the breſts of her conſolation, that ye may milke out, and bee delighted with the abundance of her glory; for thus ſaith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtreame; then ſhall yee ſucke, ye ſhall be borne upon her ſides, and be dandled upon her knees, as one whom his mother comforteth, So will I comfort you, and ye ſhall bee comforted in Ieruſalem.*

And when ye ſee this, your heart ſhall reioyce, and your bones ſhall flouriſh like an herbe, and the hand of the Lord ſhall bee knowne towards his ſervants, and his indignation towards his enemies, Eſay 66. 10, 11, 12, 13, 14. &c.

The children of *Ieruſalem* are now to ſucke and bee ſatisfied, to milke out and bee delighted with the abundance of her conſolation, and the abundance of her glory, &c. it is not ſaid with the milke of the principles or doctrine of Chriſt, or forme of goverment and diſcipline of the Goſpel as ſome would have it, or at leaſt

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expound it and to concerne cheefely, their thousand yeares Church of the *Iewes*. Nay, the children of *Ierusalem* being now all accomplished unto her by the word of Christ, they shall have no neede of Doctrine or discipline, or governours, or teachers of that kind or manner any more. But the government of this new *Ierusalem* shal be peace it selfe, & her exactors righteousnes it selfe. The Lord her righteousnesse, and the righteousnesse of all her children, he being now personally in the middest of her, And salvation being her walls, and her Towers the glory of God, her gates, his praise, as it is written of her; God himselfe also dwelling with her, and with all her Children, as in his owne Tabernacle; As Saint *Iohn* heard it proclaimed from heaven as he saith, and I heard a great voyce from heaven saying, *Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be with them, and be their God, and God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, nor crying, neyther shall there be any more paine: for the former things are passed away. And he that sate upon the Throne said, Behold, I make all things new, &c.* Revel. 21.

This *Ierusalem* is that same which God spake of before, to the Prophet *Esay* chap. 65. having foreshewed him this great redemption and salvation of Israel, and how all their former troubles should be forgotten and hidden from his eyes, and that hee would create new heavens and a new earth, &c. then saith, *Bee ye glad and reioyce for ever in the things that I create: for behold I create Hierusalem a reioycing and her people a ioy, and I will reioyce in Hierusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying, &c.* verse. 17, 18, 19.

And this is the same Tabernacle whereof God spake

to

to the Prophet *Ezekiell*, he having foreshewed him also this great redemption of the whole house of Israel from all their captivities. Graves, &c. to their owne land, and saying, *And they shall dwell in the land which I have given unto* Iacob *my servant, wherein your fathers have dwelt, and they shall dwell therein; they, and their children, and childrens children for ever: (hereby the way we are to understand by They, and their children, &c.* Abraham, Isaack *and* Iacob, *and all their seede or children of the promise to whom it belonged) and my servant* David *shall be their King for ever. Moreover (saith the Lord) I will make a Covenant of peace with them, it shall be an everlasting covenant with them, and I will place them and multiply them, and I will set my Sanctuary in the midst of them for evermore; my Tabernacle also shall be with them, yea I will be their God, and they shall be my people: And the heathen shall know that I the Lord doe sanctifie Israel when my Sanctuary shall bee in the midst of them for evermore*; Ezek. 37.

This is that Country and Citie which the holy Fathers sought, mentioned in *Heb.* 11.

This is the place whereof God spake to *David*, where he said: *Also I will ordaine a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more neither shall the children of wickednesse waste them any more as at the beginning, &c.* 1 Chron. 17. 9.

This is that purchased possession, untill the redemption wherof, the faithfull are Sealed with the holy Spirit of promise, the earnest of that their inheritance, spoken of by Saint *Paul*, *Ephe.* 1. 13, 14.

This is that Eternall Tabernacle which God is the builder of, and not man, spoken of in *Heb.* 8. 2. and 9. 11. which Christ hath purchased with his owne blood for our Eternall inheritance, as in verse 12.

This

This is the place, which Christ spake of to his Disciples when he said, I goe to prepare a place for you, *Iohn* 14.

And this is that Building of God, not made with hands, eternall in the heavens, spoken of 2 *Cor.* 5. 1.

This is that inheritance incorruptable & undefiled & that fadeth not away, reserved in heaven for us (who are kept by the power of God through faith unto salvation) ready to bee revealed in the last time, spoken of in 1 *Pet.* 3, 4, 5, 6. the times of restitution of all things, whereof he spake in *Acts* 3. for then it is to bee revealed from heaven, as *Iohn* foresaw, *Revel.* 21. when all things shall be new.

This is the Kingdome, which cannot be shaken, spoken of in *Heb.* 12. 27, 28.

This is that Citie of which he saith, for here we have no continuing city, but we seeke one to come, *Heb.* 13. 14.

And this is the glory which Saint *Paul* saith, the children and heires of God, that suffer with Christ, shall receive as joynt heires together with him, for the manifestation whereof, the earnest expectation of the creature waiteth, and untill which the whole creation travelleth together in paine, as in *Rom.* 8. 17, 18, 19, 20, 21, 22, 23.

And this is the rest, which is said to remaine unto the people of God, spoken of in *Heb.* 4. where hee exhorteth saying, *Let us therefore labour to enter into that rest, lest, &c. verse* 9. 10. 11.

Now all these promises and testimonies being of one and the same eternall inheritance, as doth plainely appeare, and that it belongeth to all the faithfull, as is also manifest, and being so accomplished, as before is declared.

Then *Abraham*, *Isaac*, and *Iacob*, and all the holy Fa-

thers before them, and their children, and their children's children after them, to the thouſand generations, even all their ſeede to this worlds end, (for there ſhall be no increaſing of children any way, afterwards) ſhall inherit according to the promiſe the Land of *Canaan*, which God gave unto the Fathers, that good Land which he eſpied for them, the glory of all lands, as the Scriptures title it; And not that Land onely, but every habitable part of the world beſides, yet that land principally, as the glory of all the reſt: There the Fathers ſojourned in expectation thereof, upon the promiſe, There by faith they tooke order, and gave charge to have their bones laid, expecting their reſurrection to that end: Thither their children were brought from their ſervitude in *Egypt* to poſſeſſe it typically: There God revealed his counſells and teſtimonies by his ſervants the Prophets: There was the Temporall typicall Hieruſalem, There was *Davids Throne*, There was Ieſus Chriſt the true king, and heire of all things borne, There he ſuffered and underwent the ſhame, from thence he aſcended into Heaven, and to the ſame place he ſhall come againe as it is written. *And his feet ſhall ſtand in that day upon the Mount of* Olives, *which is before Hieruſalem* &c. Zech. 14.4. *And there ſhall his Throne be, upon the holy hill of* Sion *according to* Pſal. 2.

For although his Kingdome, and dominion, ſhall reach throughout all the World, from Sea, to Sea, and from the river to the ends of the earth, as it is ſaid, where alſo his Saints ſhall inherit and raigne, yet there ſhall be his Throne, and his glory moſt eminent, even there where he ſuffered the reproach, and that ſhall all his enemies, in that day, ſee and know; For God will get his ſervants praiſe, and fame, in every land where they had been put to ſhame, according as he ſaid, Zeph. 3. 19.

And

And all the Seed, and children of the promiſe ſince the beginning of the world, the true *Iſrael* of God, ſhall now be a nation before the Lord for ever, and be Kings, and Preiſts unto God, and ſhall raigne on the Earth, as the twenty foure Elders declared; and (being all of them, the Children of God, and of the new Hieruſalem, redeemed by the blood of the Lambe) The Lambe wil now (among all the reſt of his promiſes, and gifts) performe this alſo, in *Rev.* 3. Where he ſaith, *Him that overcome h will I make a pillar in the houſe of my God, and he ſhall goe no more out, & I will write upon him the name of my God, and the name of the City of my God, The new Hieruſalem, which cometh downe out of Heaven from my God, and my new name*, ver. 12. *Where we ſee alſo as in* Rev. 21. *that it is to come downe out of Heaven.*

I aske now, If theſe things be ſo as hath beene declared, or no, if they be truly ſo, then I aske where ye will have ground for your doctrine of a thouſand yeares glorious Church of the Iewes, in the Land of *Canaan*, or of any other, that ye will have riſe from the dead before the end of this world; or what have ye to object againſt that which hath beene ſaid.

If ye object and ſay, heere is not in all this, a word ſpoken of heaven, that the Saints after the reſurrection of the body, and end of this world, ſhall aſcend with Chriſt, and Chriſt with them, to live and raigne there, in the preſence of God, and with all his holy Angels for ever. I confeſſe, I have not ſpoken a word to that purpoſe, and the reaſon is, becauſe I find not a word in all the holy Scriptures that ſaith it, and what they ſpeake not, I am not bound, in this caſe, to beleive, though I deny them not heaven, God may take up of them into heaven, as he did *Paul*, if he ſo pleaſe, though he hath not ſaid it, That the Saints ſhall inherit the earth, and

dwell therein for ever, there are a hundred words in the Scriptures of God, to prove, as ye may ſee, by that which is written. And when Chriſt cometh in his glory, his holy Angels ſhall come with him, and God himſelf will dwell with his people, and they ſhall be his Tabernacle; as hath beene declared.

And this I ſay yet further, that if you can breake Gods covenant with the day, and his covenant with the night, and that there ſhould not be day and night in their ſeaſons. If ye can remoove the Sunne, the Moone, and the Starres out of their places, and from their order, and put an end to the dayes of Heaven: then ye may breake, and put an end to the things before declared, otherwiſe they ſhall ſtand, and not faile for ever, as the Lord hath ſaid, *Ier.* 31. 35. 36. 37. *Ier.* 33. 20. 21. Neither ſhall theſe ordinances, ever depart from before the face of the Lord.

Ier 31. 35, 36. 37.

Ier. 33. 20. 21.

What were it, that all theſe excellent promiſes and ſayings, in Scripture ſhould onely intend a thouſand or two thouſand yeares glorious Church of the *Iewes*, or of any other, to be in the time of this world, and then to ceaſe, and how many abſurdites would follow, too many to relate. The *Iewes* had almoſt two thouſand yeares time in their troubleſome *Typical* eſtate, and there hath beene neere one thouſand ſix hundred yeares ſince, wherein all that glory hath beene troden downe, and the people diſperſt, as well the Saints that were then in the land, as the other, one whom the wrath of God, (which was written) is ceaſed upon. And will ye have this glorious eſtate, that hath beene ſo many thouſand yeares ſpoken of, and looked for, of all the faithfull upon Gods promiſes, ſince the beginning, to laſt but for a thouſand yeares, or two, as ſome would have it, and to concerne only, and belong to, a remnant of *Iewes* remaining,

Deut. 28.

diſcended

diſcended of the moſt viperous generation of them, that ever were, as Chriſt himſelfe chargeth them; ſuch as were to fill up the meaſure of their Fathers wickedneſſe, and that theſe ſhould be all of them generally called and ſaved, this is beyond all ſound aprehention, and beſides all Scriptures of truth; ſuch a calling, and ſuch a ſaving, was never knowne to be of the beſt diſſent naturall, that ever was, nor was ever knowen to be the manner of Gods dealing, and proceeding in any age, with any people whatſoever. But to chuſe out, from among them, and their Children, here one, and there one, as *Abell*; leaving *Cain*, *Iſaack* leaving *Iſhmael*, *Iacob* leaving *Eſaw*, and ſo in all times, both with *Iewes*, and *Gentiles*, ſeldome many of one mans Children; and leſſe times all like (as is hoped) was, with *Iacobs* ſonnes, but as it is writen. *Though the Children of* Iſrael *be as the ſand of the Sea, a remnant ſhall be ſaved*, for God will finiſh the worke (as Saint *Paul* ſaith) and cut it ſhort in righteouſneſſe, becauſe, a ſhort worke will the Lord make upon the earth, and as he ſaith againe from *Eſay*, *Except the Lord of Sabbath had left us a ſeed, wee had beene as* Sodome, *and beene made like unto* Gomorrah *Rom.9.*

Eſay 10.22 23. Rom.9.27, 28.29.

And as Chriſt himſelfe ſaith (for ſhewing how it would be to the worlds end. *Strait is the gate and narrow is the way, which leadeth unto life, and few there be that finde it.* Mat.7.14.

Eſay.1.9.

If ye ſay the Scriptures ſpeake much of the *Iewes* calling, and eſpecially Saint *Paule* in *Rom.* 11. My anſwere is; it ſeemeth to doe ſo, but there is a great miſtaking of the Apoſtles wordes, and meaning by many, for he ſpeaketh onely of a remnant of elect Iewes, and chiefely of thoſe in his owne time, which the Chriſtian *Romanes* had their eye upon Marvelling that ſo few (of ſo great and religious a nation did beleive the Goſpell of Chriſt)

and confeſt him, which was the occaſion of the Apoſtles writing unto them in this manner, to informe them as concerning the reaſon thereof; and proveth unto them by former experience, and teſtimonies of the Prophets, that they were alwayes but few (in comparriſon of the great number of obſtinate ones) that did beleeve in their hearts to ſalvation, as in *Chap.* 9. from the teſtimonie of *Eſaiah*, and in this Chap. by that, in the time of *Eliahs*. And ſo, all his arguments are to prove, that God did never caſt away his elect people of *Iſrael*, Nor would, but that they ſhould all come in, according as many of them did, eſpecially in thoſe dayes, for then they had the moſt excellent meanes, that ever they had, or ſhall have while the world ſtands; which (becauſe the Rulers, and greateſt number of them did ſo wilfully reject, filling up the meaſure of their Fathers ſinnes, who perſecuted, and killed the Prophets, and they now, Chriſt himſelfe) was therefore, to be taken from them, and the wrath of God to ceaſe upon them to the uttermoſt, according as *Moyſes* had foretold long before *Deut*, 28. from the 15. *verſe* to the end of the Chap. And as Chriſt himſelf pronounceth ſaying, *For theſe be the dayes of vengance that all things that are written might be fulfilled, But woe be to them, that are with child, and to them that give ſuck in thoſe dayes, for there ſhall be great diſtreſſe in the land, and wrath upon this people, and they ſhall fall by the edge of the ſword, and ſhall be led captive into all Nations, and Iernſalem ſhall be trodden downe of the Gentiles, till the times of the Gentiles be fulfilled*, Luk. 21. 22. 23. 24. As alſo Saint *Paul* teſtifieth *Theſalo.*

And the time being now come that the Gentiles ſhould heare the word of the Goſpell, that Gods elect among them; which (by Gods appointment) were now in theſe latter dayes (to be many in number) might bee brought in, So long, as untill the times of the courſe

of

of the Goſpel among the Gentiles, for the bringing in of all Gods Elect of them, be accompliſhed: *Hieruſalem* is to be troden downe of the wicked unbeleeving Gentiles. And ſo long alſo ſhall blindneſſe continue upon the generation of thoſe vipers that Chriſt ſpake to, that they may fill up their meaſure, as they did the meaſure of their fathers, according as they ſaid, his blood bee upon us and upon our children. Theſe are that part of *Iſrael* of whom Saint *Paul* ſaith, Blindneſſe in part, is hapned to *Iſrael* untill the fulueſſe of the Gentiles be come in; the fulneſſe of Gods Elect Gentiles, for ſo he meaneth, & ſo the words themſelves doe expreſſe: And theſe are thoſe other ſheepe of whom Chriſt ſpake in *Iohn* 10. which being brought in, there ſhall be one fould and one Shepheard, one Nation, and one King for ever.

And all the blinded Iewes and Gentiles alſo that have reiected the grace of God in Chriſt, ſhall ſee theſe ſheep of the Gentiles, that come from the Eaſt and the Weſt and North and South, ſit with *Abraham*, *Iſaack*, and *Iacob*, and all the Prophets, in the Kingdome of God, and themſelves caſt out as Chriſt hath ſpoken.

So their blindneſſe ſhall laſt no longer, they ſhall now ſee what they reiected, and what is come of it, according alſo as Chriſt ſaid to their fathers: for I ſay unto you ye ſhall not ſee me henceforth, till ye ſhall ſay, *Bleſſed is he that commeth in the name of the Lord*, Mat. 23.39. for every eye ſhall ſee him, and all tongues ſhall confeſſe at this day, that Ieſus is the Lord, to the glory of God the Father, as it is written.

And as touching that living and raigning with Chriſt for a thouſand years ſpoken of in *Revel.* 20. of the ſoules of them that were to be beheaded, becauſe they would not worſhip the Beaſt nor his Image, nor would receive his marke, &c. which is there ſayd to be the firſt reſurrection

rection. This being the onely Scripture they make uſe of, to proove a thouſand yeares glorious eſtate of a Church of the Iewes as ſome would have it; or as others of the faith full diſceaſed, whom they will have to riſe from the dead a thouſand yeares before the end of the World, and reſurrection of the ungodly. &c.

Therefore to remove theſe, opinions and ſtop all obiections againſt the cleare truth (if poſſible it may be) My anſwer is, in breefe this; Firſt, they are utterly miſtaken in the word Soules, becauſe they wil have it to intend bodies, as well as ſoules; for although ſometimes in Scripture ſoules only are named, when both bodies and ſoules are meant, as in *Gen* 46.15. and ſo the 27. verſe, where it is ſaid, All the Soules of the Houſe of *Iacob* which came into *Egypt*, were three ſcore and ten; yet I ſay it cannot be ſo meant here: my reaſons are, firſt, Theſe ſoules which Saint *Iohn* ſaith, he ſaw, are the ſoules of men be headed, and not of living men; but if yee ſay *Iohn* foreſaw them riſen, and ſo names the ſoule for both, my anſwer is, This cannot be, the ſoule may not be named for the body, nor with the body in this caſe, as to meane both; becauſe the ſoule of a regenerate man being now alive by faith, cannot be ſaid either to dye with the body, or to riſe with the body, neither is there any reſurrection of the ſoule after the death of the body, & therefore may not be named for the death of the body, nor for the reſurrection of the body, neither is there ſuch an inſtance in all the Scriptures, as to ſay whē a righteous mans body dieth or is dead, there is a ſoule dead, although it may be ſo ſaid of an ungodly man, becauſe his ſoule is alwaies dead ſpiritually. And to ſay of a regenerate man, that when his body riſeth from the dead, his ſoule riſeth with it, is to ſay a manifeſt untruth. When thoſe Saints roſe from the dead, at the time of Chriſts ſuffering, it is not ſaid their

ſoules

soules rose, but their bodies onely, as in Mat. 27. 52.

When *John* saw, under the Altar the Soules of them that were slaine for the word of God. *Revel. 6. 9.* He apprehended their bodies to be dead, as the text sheweth plainely, in that the Soules cryed *How long Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth, (they being in heaven) and it was sayd unto them, that they should rest a little season, until their fellow servants, and their brethren, that must be killed as they were, should be fulfilled, vers. 10, 11.* neither were the bodies of the first to rise before the last were slaine as the words declare.

Therefore my conclusion is, that the living & raigning with Christ, and the first resurrection, in this place spoken of is of the soule onely, and not of the body, and that it beginneth here while the soule and body are together, as Christ himselfe declareth saying, *Verily, verily I say unto you, The hower is comming, and now is, when the dead shall heare the voyce of the Sonne of God, and they that heare it shall live.* John 5. 25. And then afterward speaketh unto the Jewes saying, *marvaile not at this, for the hower is comming in the which all that are in the graves shal heare his voyce, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evill unto the resurrection of condemnation.* vers. 28. 29. Here we see the resurrection of the bodyes of good and bad out of the graves, are both together in one houre, and that the resurrection of the Soules of the faithfull is daily all the time before, as hee saith, the hower is comming and now is; And as touching this first resurrection of the Soule, Saint *Paule* saith, *Ye are buried with Christ in baptisme, wherein also ye are risen with him, &c.* Col. 2. And a-againe, *If ye be risen with Christ, seeke those things which are above where Christ sitteth at the right hand of God.* Colos. 3. 1. 2. 3.

And the Soule being once risen with Christ, liveth alwaies now, though his body die or be beheaded, and it may truely bee sayd of him to his great comfort, even while he is in the body; Blessed and holy is he, that hath part in the first resurrection, for on such, the second death hath no power. But they shall be Priests of God and of Christ, and shall raigne with him. I will not say now, a 1000 yeares, in that manner with out the body, because those yeares are almost expired; So long a time being past since the first sufferings of Saints for those causes, of not worshipping the Beast, &c. began, who had the full time of the thousand yeares before them to come: (as they, whose Soules *Iohn* saw under the Altar, that cryed *How long Lord, holy and true, dost thou not Iudge and avenge our blood on them that dwell upon the earth*; it is not every Soule a thousand yeares, but a thousand for all. But this I say unto, and of every such soule, that he shall live, and raigne with Christ, untill his commiug in glory. And then he shall live and raigne with him, soule and body for evermore world without end. And this I say further, That whosoever hath not part, here, in the first resurrection, let him be sure whosoever, hee be, the second death will cease upon him, body and soule for ever, hee shall have no other first resurrection, after the death of his body to helpe him, or make him blessed and holy.

As concerning the other things of this twenty chapter, and also of the 11. to the *Romans* before spoken of. If the Reader please to inquire for a booke intituled *The deliverance of the whole house of Israel from all their captivities*, he may see in the same, the particular matters of both, in a more full manner declared, which I hope through the grace of God with his diligent observation, shall cleare the truth of all these things, plainely unto him.

And now let me a little advise the Reader (whosoever he

he be) first that hee would take heede, hee have not the word of God, and Gospel of Iesus Christ (whereby his Soule and body should live eternally) in respect of persons, I meane, so as to esteeme, or disesteeme, that which he shal heare spoken or see written, according as the speaker or writer is in place, or name of acount in the world. But that he would with all carefulnesse and diligence of minde, search and inquire into every thing, that he heareth or readeth, and as he shall finde things cleare to his understanding, confirmed to his soule and conscience by the word & spirit of God, to be of God, & his truth: So to imbrace, and keepe them without asking after, or saying in his minde, or harkning to any that shall say unto him; I, But who, or what is the Authour, as if the knowledge of the person, place, and repute of the Authour would make the matter much better, or worse, whereas the words & matters of a speaker or writer, in divine things especially, doe best discover unto the Children of wisedome, what the Authour is. And Christ sheweth plainly, that the fruit whereby his faithfull shall know the true Prophets and the false, is their words, which proceede from the good, or from the evill treasure of the heart, and saith, that men by their words shall bee justified, and by their words shall be condemned, *Mat.* 12. 33, 34, 35, 36, 37. *Luke* 6. 45.

And what doth now so prove unto the faithfull, the goodnesse of the Prophets and Apostles as their words?

And secondly, my advice unto the Reade is, that hee would himselfe betake him to the diligent search and studie of the Scriptures, with earnest desire, and humble request unto God in his heart, to guide and instruct him by his holy Spirit unto the understanding of the same. For without all doubt, the holy Scriptures of the Prophets and Apostles are the most sure, and cleerest Preachers of the truth and waies of eternall life, that are to be

found in the world, and ſuch as we may be ſure off, will not deceive us: And let the Reader take heede that his truſt or dependance bee not on any man whatſoever, though he be never ſo high in eſteeme, or take never ſo much upon him.

And this I ſay further unto him for his comfort and incouragement whatſoever hebee, if hee can preferre wiſedome and underſtanding in his heart, before all things in the world, I meane the true wiſedome which is from above, and ſhall with his whole ſoule deſire and ſeeke it at the hands of God, hee ſhall aſſuredly attaine unto it, let him not doubt, for ſo ſure as the Lord God which promiſeth, will not faile of his word, if he can, and ſhall ſo preferre it. So ſeeke it, he ſhall have it.

Let him not harken or give heede unto any, that ſhall ſay, it is not for you to ſearch the Scriptures, and ſtudie them ſo, you are unlearned & cannot underſtand them, you have not the tongues, wherin they were written, &c. As if God had promiſed and tyed the underſtanding of his word and Goſpel of Salvation to thoſe and ſuch like common gifts, which men may abound with and periſh. Nay, take heede of theſe, for they ſpeake not the words of wiſedome unto you, but of falſehood and deceit. If they did underſtand in their heart what true wiſedome is, and from whence it commeth, they would not ſo ſpeake, but would know that God is the inſtructer, and free giver of this wiſedome: to the learned, and the unlearned, without reſpect of perſons. And that hee hath often times confounded the wiſedome of the wiſe and mighty of the world by weake and deſpiſed things, as Saint *Paul* declareth, proving it from the Prophet *Eſay*, ſaying, *For it is written, I will deſtroy the wiſedome of the wiſe, and bring to nought the underſtanding of the prudent: Where is the wiſe, where is the Scribe, where is the diſputer of the world, hath not God made the wiſedome of this world fooliſhneſſe, &c.*

And

And againe, *Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, &c. But God hath chosen the foolish things of this world to confound the wise, and the weake things of the world to confound the mighty, and base things of the world, and things which are despised hath God chosen, and things which are not to bring to nought, things that are, that no flesh might glory in his sight,* 1 Cor. 2. 19, 20, 26, 27.

Saint *Paul* was learned, yet these are his sayings: Although peradventure some dare be so bold as to say, they are now out of daet, because they would have it so to be conceived of the people, to the end they should not seeke understanding from the Scriptures, but depend upon them for instruction, and have them in admiration, as hath beene the policy and practise a long time, of them of the Church of Rome, to keepe the people from the Scriptures, that they might remaine in ignorance, and exalt them in their mindes, and honour them as Gods Prophets, and their words of errour and deceit, as Gods oracles. Take heede of such I say, for although they doe not like to have any to bee Lords over them in such respects, yet they, by this, shew plainly, that they would be Lords over you.

But howsoever, the Lord saith to the humble in heart, that he will teach them his waies, & that his secrets are with them that feare him, and that hee will dwell with him that is of an humble and contrite heart. And Christ saith, *Aske and ye shall have, seeke and ye shall finde, knocke and it shall be opened unto you:* Nay more, *Behold I stand at the doore and knocke, if any man open the doore I will come in to him, and will sup with him, and hee with me.* Rev. 3. 20. Here is no excepting of persons, though never so poore or dispised, never so low of place or calling in the world, shepheard, clowne or other, if he can so seeke the Lord and

his wisedome and waies, if he can so open, he will come in to him, he will comfort him and teach him, for there is nothing under the Sunne, wherein the Lord doth take the like pleasure, as to bee conversant with, men to acquaint them with his waies and truth, that they should admire his goodnesse and set forth the fame to his praise, & what honor, what preferment, what treasure, what dignity unto man in this world, is like it. To be so in account with God, that made heaven and earth, and beloved of him, and to know it to be so, as all the holy Fathers, Prophets and Saints have done, there is no comparison.

And all this out of doubt, is to bee attained, God is still the same, he can make knowne his love and his waies now, as well as heretofore: and the time is now come into the world, and incoming, wherein he will doe it more abundantly, then hath been for many yeares since the Apostles times, because he wil now gather in his last fruits, he will have his truth knowne, and his word truely understood of his people, for to that end it is written, that they may walke in the light thereof to their comfort and salvation, and the praise of his Name.

Therefore my advice is, neglect not so great a treasure.

And so I commend him unto the Lord, and to the word of his grace (for his guidance, and protection) unto whom bee all honour and praise both now and for ever, *Amen.*

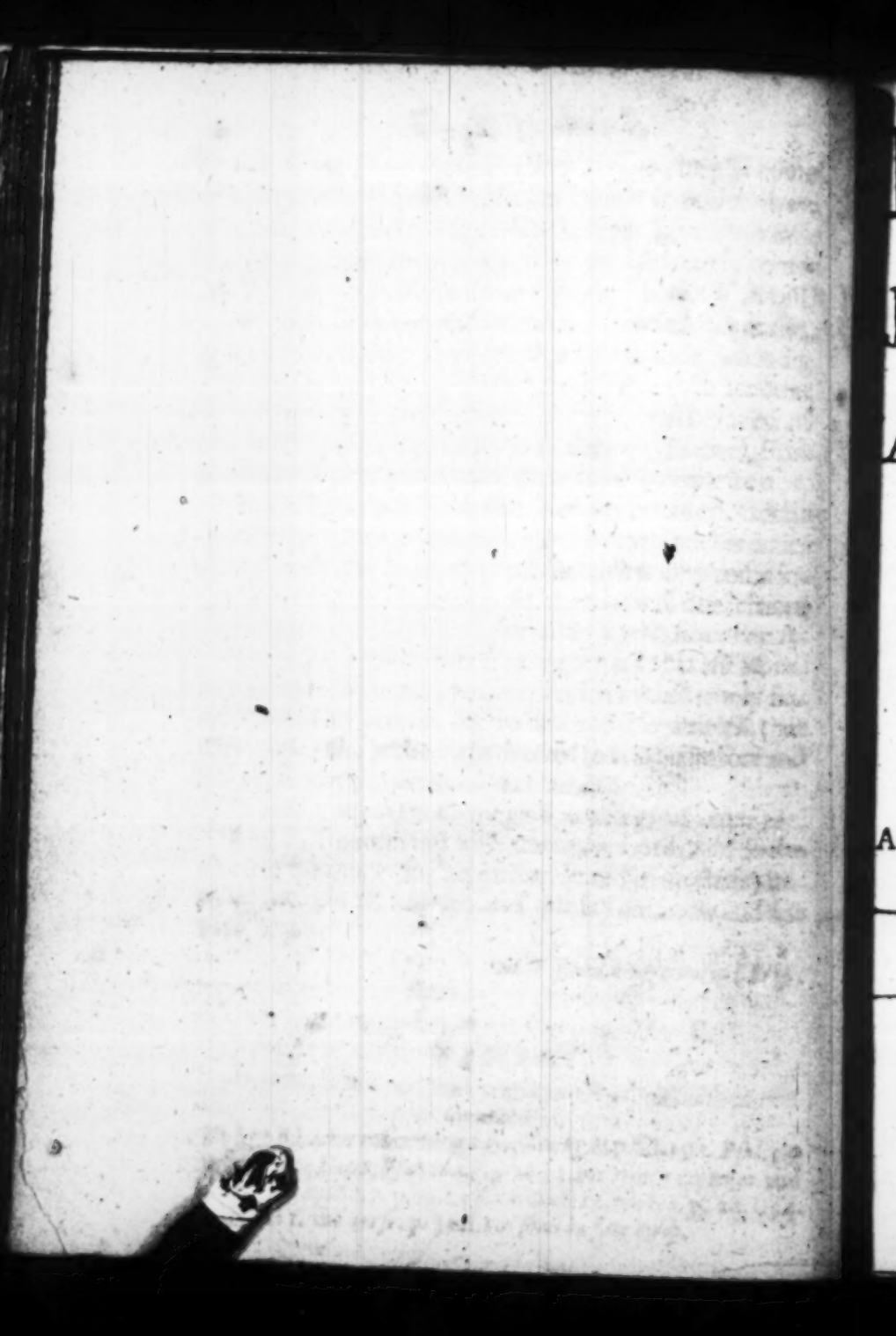
And so I rest his freind in Christ,

I. E.

FINIS.

Errata.

PAge 6. l. 4. for concerning r. *considering.* & p. 8. l. 19. r. *Psal.* 3. 9 10. p. 14. l. 20. r. *Psal.* 114. 5. p. 26. l. 3. for words r. *workes.* and l. 6. r. *Revel.* 2. 26. 27. p. 28. l. 5. for workers r. *workes.* p. 28. l. 24. for curses r. the *curse.* p. 30. l. 1. r. *shall be fare away.*



NEVVES

FROM SIR

JOHN SVCKLIN

BEING

A RELATION

OF HIS

CONVERSION

FROM

A PAPIST TO A PROTESTANT.

Alſo,

What Torments he endured by thoſe of the *Inquiſition* in SPAINE.

And how the Lord Lekeux his Accuſer, was ſtrucken dumbe, hee going to have the Sentence of Death paſſe upon him.

Sent in a Letter to the Lord Conway, *now being in Ireland.*

Printed for M. Rookes, and are to be ſold in Grubſtreet, 1641.

NEWES

FROM

Sir John Sucklin.

IT is an old proverb, that he far runs, that never turns, as will be now made apparent by this ensuing story, which will treat of one which was accounted a treacherous and disloyall Subject, and not long since made an escape out of this Kingdome, by name Sir *John Suclin*, who was supposed to be a *Romanist*, but now will his sufferings make manifest to the contrary.

When first he flew out of this Kingdome, he tooke up his habitation in *Roan*, belonging

to the King of *France*: but there ſome diſcontent growing betweene another Knight himſelfe, he left *Roan*, and to *Paris* he bent his Journey, where he had much honour attributed to him, in reſpect of his furniſhing a hundred men and horſes, againſt the *Scots*: in the time of Diſſention between both Kingdomes.

In *Paris* as aforeſaid, he lived in great honor where he fell in league with the Lady *Damaiſe* nigh kinſwoman to the Dutches of *Sheverey*, but a proteſtant.

This Lady bore affection to him, after the ſame manner that he did to her, but upon this condition, that he ſhould purge himſelfe of all popiſh dregs whatſoever.

To which hee moſt willing condiſcended, and thereupon renounced the Pope, with all his Complicies.

But this is requiſit to be declared, that there was a Lord in *Paris*, by name *Lequeux*, which bore affection to the ſame Lady, and to have his deſire, invented a plot to take away Sir *John Sucklins* life: but he having notice thereof, acquainted his Lady with the pretended purpoſe of the Lord *Lequeux*, whereupon ſhe deſired him to flye to ſome other parts.

But his reply was, enjoying her ſociety hee wold

would be ambitious to flye any whither, but otherwiſe to ſtay the worſt thing which could happen, would be but death, and not to enjoy her company would be no leſſe.

To whoſe requeſt, ſhe willingly granted, and in a ſhort ſpace, they together tooke ſhipping and ſayled to the hither parts of Spaine: whereas theſe two Turtles without any interception thought for to be,

But alas! Fortune did prove adverſe againſt them, and inſtead of bleſſing their hope with a proſperous Gale, ſhe played the part of ſtorming Boreas, and ſplit their ſhip againſt an envious Rocke.

For being arrived ſafely, as they did thinke, within the Confines of Spaine, the afore-named malicious Lord *Lequeux*, having notice given of their eſcape, preſently purſued them, and having overtaken them, complained to the great Arch-prieſt of Spain, how that they were both Traytors to *Rome*, and were arrived in *Spaine* for no other cauſe, but to conſpire the death of the great Maſter, and King of *Spaine*.

To confirme and bind which accuſation, he ſwore by the Sacrament, and ſacred body of Chriſt,

Whereupon the *Arch-priest* committed Sir *John Sutlin* to the custody of those of the *Inquisition*, and his Lady to a close prison, command being given, that unlesse Sir *John Sutlin* did recant from any intent to doe injury unto the Church of *Rome*, that he should not want for torments, according to the antient custom of the *Inquisition*. Sir *John* made answer thus. That both his Lady and himselfe were accused falsly; for although he bore no affection to the church of *Rome*, yet was he far from any intent for doing the least Member of it any wrong: much more the King of *Spaine* himselfe, chiefe Agent to the *Pope*.

Notwithstanding, hee was committed, and suffered those torments which are commonly inflicted upon those which are prisoners to the *Inquisition*, once had he the *Spanish Strapado*, twice tortured by sharpe needles, three times did he lodge in a stinking Dungeon, and upon the fourth day was carryed to heare the Sentence of Death passe upon him; but was miraculously delivered, for the Lord *Lequex* going to accuse him the second time, was struck downe, and by signes first, and then by writing, did confesse to the whole Assembly, that hee had falsly accused Sir John Sucklin and his Lady.

Where-

Whereupon they were both delivered, and the Lord *Lequex* committed to torture.

Sir John and his Lady are now living at the *Hague in Holland*, pionsly and religiously, and grieves at nothing, but that he did the Kingdome of *England* wrong.

FINIS.

Whereupon they were both delivered, and the Lord *Leguis* committed to torture.

Sir John and his Lady are now living at the *Hague in Holland*, piously and religiously and grieves at nothing, but that he did the King-dom of *Sweden* [illegible].

FINIS.

IRENODIA Cantabrigiensis:

Ob paciferum Serenissimi Regis

CAROLI

è *SCOTIA* reditum

Mense Novembri

1641.

Isa. 58. 12.

Et vocaberis instaurator rupturæ.

Psal. 147. 14.

Posuit fines tuos pacem.

MDCXLI.

Chronogramma bipartitum.

QVæ DeVs Ità ConIVnXIt anatheMa sIt qVIsqVIs separat.

VVhat goD hath thVs knIt together CVrseD be he VVho pVts aſVnDer.

Ex Officina Rogeri Daniel, Almæ Academiæ Typographi. 1641.

Ad Regem de Reditu ſuo Gratulatorium.

PAx Tibi, Deliciæ Regum, & Benedictio facta
Pacificis, *Tecum*; populos qui penè ruentes
Suſtinuiſti humeris, & *Gentem* rurſus in *unam*
Feciſti, à ſe divulſos, ut ab orbe, Britannos.
Hinc modò percipimus, quorſũ in Regalib⁹ adſint
Lilia, queis poteras vim permulcere leonum;
Et quorſum *Cithara* eſt, quã docto pollice pulſans
Diſcordes redigis juſta ad modulamina nervos.
Sic in Te David eſt, in Te redivivus & Orpheus;
Nam Tu ſaxa moves, & Tu quoq; robora flectis;
Tu duras mentes morum dulcedine mollis,
Succumbúntq; alacres tua quos clementia ſternit,
Quæ cives ſervando ipſum ſcit vincere bellum.

Arte alia prodive foret cohibere tumultus
Inſanos, haſta, & clypeo, gladióq; minaci
Atq; tubæ clangore: Abſit. Non ſanguine gaudẽt
Cœleſtes Animæ; nec flammã extinguete flamma
Nituntur: Tu per ſtrages incedere neſcis
Purpureásve vias, vicósve cruore madentes,
Sed per fida tui populi oſcula, pérque ſerenos
Candores illos, vultus, quos gratia fundit
Quacunq; exieris: Via ſic quæ Lactea cœli eſt,
Attrahis in terram, dicatur ut Albion à Te,
Et Caroli currus quodcunque benignius aſtrum.
Macte: aliis metui cura hæc ſit Regibus, ídque
More hominum; Tu more Dei commercia miſces,
Non flammæve globis, violenti aut turbinis æſtu,
Sed leviter ſpirante aura, tenuíque ſuſurro
Spectandus; Boreæ ut rigidis è faucibus almos
Producas Zephyros, rorantes balſama pacis.
Divinum facinus! cujus præſagia primis
Sculpta Tuis Nummis: DONEC PAX REDDITA TERRIS.
Reddita; nec ſtricto, velut ipſa Moneta notavit,
Sed meliùs clauſo mucrone; atq; hæc Tua ſola eſt
Laurea

Laurea, & illa duplex, Ipſum Te vincere primùm
Pòſt de aliis agere innocuos ſine Marte triumphos
ULTREIA atq; ULTREIA iterum, Rex Maxime
Longum
Ultra optant Vitæ, Laudis, Virtutis, Honoris
Uſque Tibi Charites: Redeunti ſpargere flores
Quos Natura negat, mentis Violásq; Roſásque
Muſæ omnes cupiunt: lauros, palmásq; viciſsim
Et pia thura Tibi, & frondem felicis Olivæ
(Ex Arca qualem dimiſſa columba Noacho)
Apportant Nymphæ: Gens demum tota Recurſu
Læta Tuo, grates, plauſus, præconia, vota
Effundit; tum Vive diu, Rex Carole, rurſus
Vive diu reſonat; dum pro mercede perennem
Accipias factæ & firmatæ pacis honorem.

R. HOLDSVVORTH,

Acad. Procancellarius,

Coll. Emman. Præfect.

Ad Regem è Scotia Reducem, poſt pacata Regna & dimiſſionem exercituum, Carmen gratulatorium.

AD ANGLOS.

REx pius, illuſtris calcans veſtigia Patris,
Nil magìs in votis habuit, quàm credita Regna
Pacificè regere, amotis victricibus armis.
Hinc pax Regnorum eſt, hinc arma utrinque remota,
Quilibet hinc proprias miles demigrat ad oras,
Quiſque ſuas repetit ſine cæde & ſanguine ſedes.
Sed non hîc ſiſtit Rex Summus, pacis amator,
Quin natale ſolum repetit, pacatáque cuncta
Reddit, & omnigenas lites componit ubique.
O nos felices, qui tanto Rege beamur,
Cui tanto in pretio eſt pretioſæ pacis oliva!
Te redeunte, canant, Muſæ recinántque Britannæ,
Te regnante, regant Artes; regnent, vigeántque
Relligio, pietas, morum probitas, & honeſtas,
Quæ tandem juſtos regna ad cœleſtia ducant.

S. Wardus, Præfectus Coll. Sidneyani,

& Profeſſor Theologiæ

D. Margar.

Irenodia Cantabrigienſis.

Pacificatio.

Ang. DOnec fœdere mutuo
Immotáque fide firma cohæſimus
Dulci copula vinculo,
Spreviſſem Annibalis jure, Soror, minas.

Sco. Donec non aliò mei
Importuna pigens lumina flexeras,
Cuivis quàm Scotiæ æquior,
Riſiſſem Scythicas cum Duce copias.

Ang. Me vel Relligio Deûm,
Vel prudens Caroli conſilium rates,
Vel notæ ſatìs & tibi
Defenſam dederint undique opes malo.

Sco. Me contemptus Epiſcopûm,
Me nullam metuens pauperies famem,
Virtus me Laſelaica,
Tutam, me rigidus præſtiterit chalyps.

Ang. Quìd ſi quę nimis exulat
Diſcordes animos pax ſociet redux?
Iræ ſi modus improbæ,
Lethæúmque bibant hoſtica poculum?

Sco. Quamvìs non levibus furor
Accendit ſtimulis pectora, læſáque
Telum & muſca rotaverit,
Accedo tamen & me, Soror, applico.

Ang.

Irenodia Cantabrigienſis.

ANG. Reſtat læta lubentibus
Teſtari in populos gaudia canticis:
Tu compar facies, fera
Penſans *arma virûm* carmine muſteo.

SCO. Felices ter & ampliùs
Quos æquata fovet gratia, nec malis
Cedens ſuſpicionibus
Supremo citiùs ſolvet amor die.

Ad Illuſtriſſimam Reginam,

παραινυθητικὸν.

O *Matre pulchra filia pulchrior,*
O bellicoſi progenies patris,
O fauſta creſcentûm tuorum,
Et Caroli, & Marię, atque Eliſæ,
O & Jacobi clara Ducis parens
Avum exprimentis nomine nobilem
Victrice (quod felix) paternum,
Quósque alios Carolo creaſti.
Compone crines, pulveream ſitu
Depone veſtem, rejice ſordidam,
Impone jam finémq; curis,
Et reduci pia plaude ſponſo.
Non ſemper imbres nubibus hiſpidos
Manant in agros, non Aquilonibus
Bacchantur indefeſſa ſylvæ,
Non pelago tumuere ripę.
EST REBUS ORBIS, SUNT RAPIDÆ VICES,
FORTUNA LÆTIS TRISTIA TEMPERAT,
ET LÆTA DURIS, mitte vivum
Plangere jam potiens maritum.

S. Collins, Regalis Collegii Præpoſitus,
& Sacræ Theol. Profeſſor Regius.

Ad Sereniſſimum Regem ſopito bello inteſtino ad Anglos reducem.

VIctor magne, redi, Pellæo & Cæſare major,
(Sanguineam laurum victor uterque tulit)
Innocuósque refer de gente volente triumphos;
Pulveris expertes cingat oliva comas.
Non ferro aut flamma vincis, ſed amore paterno,
Nec gladio populos, ſed pietate domas.

Ra. Brownrigg, Aul. Cath. Præfectus.

Ad Regem poſt firmatam jam pacem à Scotia reducem.

——Unde ſed ingens
Aggrediar penſum? Tua nam tibi, Carole, fama
Par, ſuperat tenues plebeii carminis auſus.
Nil mediocre facis: Cùm jam Bellona fremebat,
Lurida cui facies multo malè fœda cruore
(Noſtrati tamen haud) & cui vox * ferrea, qualem
Terrifico latrans vix mittit Cerberus ore,
Hanc ô Tu propriis vinxiſti, Carle, catenis.
Nec pugnas quamvis vincis: Tu ſcilicet unus
Cuncta ſupercilio domino regis, arbiter atque
Nutus difficiles legionum temperat iras.
Hinc Tibi non marmor, nec ahenea dona Coloſſos
Ponimus; iſta velit quæ parta eſt Sanguine palma.
Verùm depoſitis cùm jungis fœdera telis,
Et priſcos mores, atq; aurea ſecla reducens,
Pro tantis meritis in templis aureus eſto.

* Bombardi.

Guil. Beale, Coll. D. Joan. Præfect.

Irenodia Cantabrigienſis.

Ad Regem de Pace redintegrata reducem.

DEfenſor Fidei jamdudum es, Carole; noſtræ
Jámque Inſtaurator, Carole, Pacis eris.
Caſta Fides animas, præſtat Pax corpora tuta;
Carole, tutela es corporis atq; animæ.
Hoc Scoti agnoſcunt, ultróque agnoſcimus Angli:
Qui magis? Hæc Regnis lis manet una Tuis.
Cætera concordes cognatæ vivite Gentes,
Uno certetis Principis obſequio.
Vivite concordes, felices Pace Fidéq;
Sit Pax fida, precor, ſítque quieta Fides.

Rich. Love Præf. C. C. C.

NUnquam redis non Angliæ gratiſſimus,
Viduę orphanæq; dum caret Carolo, Anglię:
Nunquam at rediſti gratior, Regum optime,
Quàm nunc, caput cinctus corona civica,
Pacísq; olivam (quam potes ſolus) ferens.
BEATE PACIFICE, Beati hæres Patris!
Eas eodem ſemper & redeas pede.
Clavo trabali fige beneficium tuum:
Et perge idem uſque ad umbilicum ducere.
Pacis frui bonis ut in pace liceat:
Et maximè pacis togæque maximè
Amantibus, nobis togatis hominibus.
Ut liberati ab hoſtium periculis
Procul metu ſervire poſſimus Deo,
Vacarepietati bonísque literis,
Et manè veſperíque vota fundere
Pro Rege, Conjuge, liberísque Regiis,
Clero, Proceribus, univerſóque populo.

Rich. Sterne, Præfectus Coll. Jeſu.

Irenodia Cantabrigienſis.

Ad Auguſtiſsimum Regem è Scotia reducem.

VIdimus inſuetos motus, Gentémque propinquam
In ſua vertentem, cognatáque viſcera, ferrum,
Quo meliùs Paltini hoſtes, Turcæ ve perirent.
Sed virtute tua jam civica vidimus arma,
Carole, depoſita, & porrectam pacis olivam:
Sanguine Pax illa eſt (mirum!) non empta tuorum,
Sed cura damnóque tuo; Indulgentia *Patrem*
Te *Patriæ* fecit, non caſtigatio, ut orbem
Pacatum regeres patriis virtutibus: Ergò
Depones tandem Diadema hac parte minutum?
Imò nova potiùs, qua non pretioſior, auctum
Gemma; non dico quanti tibi conſtet, at omnes
Appellant Libertatem populíque Salutem.
O nunquam pereat pretium tam grande laborum,
Ut rurſus rupto diſcordent fœdere fratres.

Sic rebus Scotiæ proſpectum eſt. Omine fauſto
Sit precor. At nobis necdum licet eſſe quietis.
Latè ſerpit Eris, vicínaque littora ſenſim
Corripiens, Gentem infidam protrudit in arma,
Et variis, noſtras dudum graſſata per urbes,
Sectarum monſtris orbem perterruit: Effert
Schiſma caput jam non unum, & ſe jactat iniqui
(Quis ferat?) ultorem, dum te, Rex Carole, longùm
Abſentem queritur viduata Eccleſia, ſæpe
Ingeminans, Venias, nováque hæc mihi figito monſtra
Telis, Phœbe, tuis. Cœlum annuit, & prece multa
Dulcè fatigatum promittit læta; malorum
Te reduce, & duce Te, finem, Rex magne futurum.

Henr. Fern, S. S Th. Profeſſ.

Rhodacanthis.

CErnis ut illustri depicta emblemate Regna
Carduus hinc nobis præbeat, indè *Rosa?*
Scilicet ista monent, si mutua dentur utrinque
Subsidia, officiis tuta futura suis.
Armat Spina Rosam, Rosa gratum spargit odorem;
Allicit hæc, cupidas terret at illa manus:
Nec satis hæc suavi grata est sine flore, nec illa
Sat valet hostiles sola cavere dolos.
Omne tulit punctum qui jungit utrumque; sequester
Carolus, & nimis (heu!) dissociata ligat.

Tho. Goad Regal. Ll. D. Jur. Civilis
Professor Regius.

Ad Serenissimum Regem Carolum de itu ac reditu.

DUm primùm in Scoticis ponis vestigia terris,
Læta coronatus tempora, Carle, redis.
Proxima cura fuit cæcos inhibere tumultus,
Justáque pacato ponere jura gregi.
Nec malè succedunt tantæ conamina molis,
Authorem referunt dum pia facta suum.
Hinc sacro gentes coalescunt fœdere, uterq.
Hinc sese populus jam quoq; major erit.
Tristitia fruimur, sunt ipsa pericula tanti,
Unde duplex nobis crescit oborta salus.
Scilicet ingenuo pietas comitata pudore
Fit magis in jussus officiosa tuos.
Sic luxata suis fuerant quæ sedibus olim,
Cernimus in vires membra redire novas:
Ossáque, fracta priùs, redivivo juncta vigore
Fortiùs officiis incubuisse suis.

Votum in itinere.

Sic te Lar trivii potens,
Sic & Mercurii numen amabile,
Divorúmq; regat pater,
Semotis aliis præter Apollinem,
Currus, qui tibi creditum
Debes jam Carolum, finibus Anglicis
Reddas incolumem, precor,
Et ſerves patriæ præſidium ſuæ.
Illi robur & æs triplex
Circa pectus erat, qui fragiles neci
Commiſit dubiæ viros
Primus, nec timuit bellica cornua
Decertantia buccinis,
Nec raucos lituos, nec ſtrepitum tubæ,
Qua non arbiter acrior
Pugnæ, tollere ſeu ponere vult ſonos.
Quem mortis timuit gradum,
Qui ſiccis oculis arva natantia,
Qui vidit mare ſanguine
Tinctum, qui gladios, ſævâq; vulnera?
Nequicquam Deus uniit
Undis in mediis has ſociabiles
Terras, ſi tamen impiæ
Alternis rubeant vulneribus manus.
Audax Eumenidum genus
Ignem mente mala gentibus intulit:
Poſt ignem Stygiâ domo
Tractum, pernicies & nova cladium
Terris incubuit cohors.
Mortem ipſam petimus ſtultitia, neque
Per noſtras patimur manus
Vitæ fine ſuo currere ſtamina.

Henr. Molle Regal. Orat. Acad. publ.

Albania. אלבניה בלא מלחמה

Albion. על אלביון היא נברה

Jacobus. יעקוב עקב עקבה

Carolus. ובנו כרלוס תחתיו מלכה

Huntingdon. איה הונרינרון בן שקר

Britannia. שמצפון בריטון רקר

איש בליעל נביאך

הואיל לשחת ארצך

דברי ריבות על אחיך

דברי שוא כי שב ראשך

ברוך כרלוס בן שלמה הוא

בן שלום אבישלום לנו

לא כבן היד היד :לו

עצם ובשר נחנו :בו

נחיה :נהיה לו אמונים

עמנו היו טמונים

Irenodia Cantabrigiensis.

Eadem Anglo-& Scoto-Saxonicé.

SCotland buton feohte
Ongel lond gesþiþ'de.
Jacobus grýþ'd hire ho's
Ond æfter his Carlos.
Sala Huntingdon hþære
Is þine drýman ðæt ðære
From Norþ dæl ure freondas
Þoldon don ure feondas
Ond Breoton gehergian
Ðurh þordum to flitan·
Leasan þordas sýndon.
Is þine heafod comon
Sadig Ceorl's Salome's
Sunu· sunu sibbes.
Na Dauides sunu.
Uncer Dauid eart þu
Ban ond flesc þe beoþ
Ðine. on þe þe ðeoþ
Þe ðine ðeod trýþan
Unc ðin saul on gýman;

Hen. Huntingdon. lib. 6. in principio lib. hic cum pseudopropheta suo resellitur.

Abrahamus Whelocus, Bibliothec. pub.

Arab. & Saxo-Brit. Pr.

Πρὸς

Irenodia Cantabrigienſis.

ΠΡΟ῾Σ ΤΟ῾Ν ΒΑΣΙΛΕ῾Α ΧΡΟΝΙ῾ΖΟΝΤΑ,

῾Ωδὴ παγγυμναſτικὴ, Δωριϛί.

῾Ως χρόνῳ ἄμμιν, Βαſιλεῦ, πιθήρπις!
῾Ως ἐλιτυόμην ἔπ τοι ἀρήσκειν!
῾Ουχ ὁρῇς ὡς σὸν πιθίονθ᾽ ὅδον,
Κάρολε, πάντες;

Καὶ πλέον πάντων ἄλοχος Μαρία,
῎Αν τὺ μὰν χέρας λίπες ὠδὶ ἀπιθῶν,
῎Α τε νεικεῖ ὑπερημέρου τυ,
῞Οια χρηίσθεις.

Καμβρίας ἄρχων, ὁ φερώνυμος παῖς
Δηθά τυ ζατεῖ, ἅμα τ᾽ Ἰάκωϐος,
Ναὶ κ᾽ Ἐρρῖκος πιθίει τυ μικρὸς,
Καὶ καλεῖ ἀπρῶν.

Τῶν μιγιϛάνων ἱερός τε κύκλος,
Τῶν ἀριϛήων ὑπάτα τε Ϲυλλᾶ,
Λαὸς, ἠδ᾽ ἱρεῖς, ἰδὲ πάντες Ἄγγλοὶ
Βωϱόμιός τυ.

῎Εξεχ᾽ ὦ φίλ᾽ ἥλιε, ἔξεχ᾽ ἄμμι,
Τὸν σκότον Σκώτου βλέπει, Ἄγγλε αὔγλαν,
῎Ει γε μὴ λάμπειν ἅμα τι πέριπ
Ἀμφοτίρωϛι.

῾Ουχ ὁρῇς ὡς τὺ ϗιπίθαπὸς ἰαπ;
Πλεῖϛα μοιϛάων χερῶ Ἀγγλικάων,
Καὶ μάλιϛ᾽ ἀμφοῖν Ἀχαδημίαιαν
῾Ως φίλος ἕξεις;

Νῦν ϐ᾽ κ᾽ πολὸς πολὺς ἐν κυλιύδοις,
Νῦν ϐ᾽ κ᾽ χειμὼν πολὺς ὄκ Βοάτα,
Νῦν ϐ᾽ κ᾽ μακραὶ τιλέθοντι νύκτις,
Δάκπυλος ἄμ.αρ.

Τίπ᾽ ἐλιτυόμην ἔπ τοι ἀρήσκειν;
῾Ως χρόνῳ ἄμμιν, Βαſιλεῦ, πιθίρπις!
῾Ουχ ὁρῇς ὡς σὸν πιθίονθ᾽ ὅδον,
Κάρολε, πάντες;

῾Ιάκωϐος Δάπρπις, τῆς Ἑλλωίδος γλώϗης
῾Ερμηνευτὴς ἐν τῇ Καντϗριγίᾳ.

Caroli

Caroli Caduceum.

NUper ut accinctos in mutua vulnera Natos,
Enſésq; ſtrictos cerneret,
Horruit informi ſtupefacta Britannia monſtro,
Inſtantis & cladis metu:
Nunc ubi ſollicitos fraternum Anglósq; Scotósq;
Inire certamen videt,
Illa magísne ſuos gens an magìs illa bearet
Preſente cives Carolo:
Sic, ô ſic meliùs, Nati, certabitis, inquit;
Hæc pugna civilis placet.
At quę digna tuis ſtatuet, Rex Magne, trophæa
Pacata curis Anglia?
Quósve dabit Currus? Quas nectet jure Coronas
Connexa Regnorum Trias?
Scilicet auſpiciis hęc omnia reddita veſtris,
Suísq; fixa ſedibus.
Cernis ab Arctois Gradivus ut exulet oris,
Mœſtúsq; ſigna complicet?
Cernis ut ipſa ſuo triſtis Bellona flagello,
Et victa Erinnys vapulent?
Eia age! perge tuos ſic conciliare Britannos,
Et pace dones poſteros.
Ut genuina olim ſoboles Ataviq; Patrísq;
Jacobi & Henrici cluas.
Nec Tibi Cęſareis fas invidiſſe trophæis,
Partæve lauro ſanguine:
Marte alii victis, Tu victo Marte triumphes.
Pax laude major bellica.

N. Hobart, Coll. Regal. Soc.
Senior Academiæ Procurator.

Omen haud falſum, ni conſilio Regis prudentiſsimo extincta eſſent bella inteſtina.

QUàm penè fratres enſibus efferis
Fraterna cęci pectora rupimus?
Quàm penè fraterno cruore
Ingemuit madèfacta tellus?

Quid ſæva proni ſpicula ſumimus?
Quid dira læti prælia poſcimus?
Quid Marte gaudemus cruento?
Sola quid arma placent & enſes?

An non Latinis quòd petimur dolis,
Et bellicoſis cingimur hoſtibus,
Illinc Iberis, indè Gallis,
Sufficiet populo Britanno?

Ni quos ſub uno ſacra Fides jugo
Chriſti coerceat, quos odia hoſtium
Junxiſſe debent arctiori
Fœdere, amicitiâque firma,

Icti cadamus vulnere mutuo,
Dantésq; ſævis lętitiam hoſtibus
Fiamus infeſto cadentes
Fabula, ludibriúmq; Papæ.

Iſa. 2. 4. *Et conflundent gladios ſuos in ligones, &c.*

Impletur; Gladii in cultros, & ſpicula Martis
In Cereris falces abeunt; per aperta viarum
Gaudent vicina reduces de morte coloni,
Et grates paſſim ſpargunt, pia ſemina cordum,
Felices meſſes, felicia ſecla datura.

Hibernia ab antiquis vocatur Ogygia, Sacra, Vernia. Teſte Ortelio.

Ah! Utinam tam læta ſeges ſuccreſceret arvis
Ogygiis, utinam quæ, nomine Vernia, tellus,
Re Sacra audiret, nullos motura tumultus.
Quin Rex magne redi, præfractis Cęſar Hibernis

Redde

Redde diem, nebulas omnes tua lumina pellent:
Lumina quæ prodent latebras, & luſtra latronum,
Quæq; lacus cogent areſcere, quæq; paludes,
Stagnáq; ſiccabunt ranis loca ſueta tegendis,
Nullus ut in foſſis audax Jeſvita coaxet,
Nec fallax Monachus pietatis nomine bella
Concitet, atque humili populos ad prælia voce
Accendat, dirásq; faces & fulmina jactet.

S. Lynford. A. Cath. Soc.
Procuratorum alter.

In reditum Regis.

ECce redit Scoticis Cæſar ſecurus ab oris,
Non vi, ſed tenero cinctus amore latus.
Sic te delectat ſiccus ſine cæde Triumphus,
Quæq; venit nullo parta cruore ſalus.
Interea abſentem miſeris pia turba querelis
Deflerat, votis languida facta ſuis.
Acclamet populus, dum vox ſonet omnibus una,
Author perpetuæ, CAROLE, pacis AVE.

Georgius Howard, Comitis Suffolciæ
frater natu tertius, Coll: Magdal.

FRaternum patrias repetenti præſtitit oras
Anglia *Subſidium* jam ſociata Scoto:
Æra fide Scotus exolvit, Regémq; rependit;
Rem ſatis hoc conſtat reſtituiſſe modo.

Henricus Howard, Comitis Suffolciæ
frater natu quartus, Coll. Magd.

Irenodia Cantabrigienſis.

In reditum Auguſtiſſimi Caroli.

DIves ut expectat naves mercator onuſtas,
Et reditum chari ſponſa pudica viri:
Ut lætus denſas exoptat meſſor ariſtas,
Utq; leves titulos ambitioſus amat:
Pacem ut quiſq; cupit: ſic Te nos poſcimus omnes,
Carole, voce una: Te ſine nulla ſalus.
Te reduce & ſalvo redeunt hæc omnia nobis,
Pax, honor, & ſponſæ gaudia, meſſis, opes.

Sidn. Mountague, Comitis Manceſtriæ filius,
Coll. Chriſti.

In exoptatiſſimum Auguſtiſſimi Regis Caroli è Scotia reditum.

NOcte velut picea jactatus nauta ſerenum
Summota gaudet nube videre diem,
Mercatórq; cupit gratum contingere littus,
Quo poſſit merces exonerare ſuas:
Sic deſiderio Caroli mœſtiſſima languet
Anglia, vicinis invida facta Scotis.
Ergò veni, *vel nocte veni: ſtent aſtra licebit,*
Non deerit populo Te veniente dies.

Rob. Bertie Art. Mag. è Coll. Sid. Suſſ.
filius natu quintus Honoratiſſimi
Dⁿⁱ Rob. Com. de Lindſay ſummi
Angliæ Camerarii.

Ad

Irenodia Cantabrigienſis.

Ad Regem è Scotia reducem.

MAgne Caledonias ut linquis Carole tetras,
Protinus hîc murmur, Cura Deûm rediit.
Tum ruit in denſis plebs conglomerata catervis,
Et faciem urbis habet, quæ via rara fuit.
Flamma dein medios micat inter plurima plauſus,
Flamma ſed officii nata calore pio.
Singula quis referat? reditus Tibi, Carole, talis
Semper; at ô abitus quàm gravis ergò tuus!

R. Lennard, Richardi Baronis Dacres filius ex altero conjugio unicus, è Coll. D. Joan.

Carolus in itinere,
Phœbus in Zodiaco.

ÆTernásque domos, nitidíque inſignia cœli,
Lucentémque globum Lunæ, Titaniáque aſtra
Spiritus intus agit Caroli; qui clarus ab ortu
Fulget ad occaſum, peragens per ſydera curſum.
Ille dies reddit noſtros, & tempora ſignat
Anni, dum Boreæ fines Auſtrúmque reviſit,
Semper utrosque polos Anglos Scotósque gubernans.
Hunc non errantis laſſæ Phaëtontis habenæ
Ducunt; nec tenebræ poſſunt hæc lumina velo
Condere: ſed ſplendent radiis in ſecula ſparſis.

Georgius Carleton, Baronettus, Coll. Emman.

Irenodia Cantabrigienſis.

Ad Carolum reducem.

OPtatum è Scotia reditum exordiris eadem
Quæ tibi natalis, Carole magne, die.
Hinc petere augurium ſi fas, hæc ipſa futura
Non minor eſt nobis, quàm fuit illa, dies.
Poſterior ſumma celebrat cum laude triumphos,
Dum Carolum reddit quem prior illa dedit.
Sit reditus nobis felix, Rex magne, diésq;
Major Brutigenis utraque, neutra minor.

Edvardus Dering. Armig.
Coll. Sid. Suſſ.

Ad equum ſereniſsimi Principis vectorem Epigramma.

CYllare ſurge, vola: Pedibus des, Cyllare, pennas:
Divinum eſt certè, quod vehis, iſtud onus.
Surge, vola: Celeri debentur præmia. Noſtin'?
Conſulis hinc poteris fortè ſubire togam.

Joſ. Hayne, S. T. B.
Coll. Sid. Suſſ. Socius.

NUper in Arctoo glomerata eſt æthere nubes,
Nubes lethiferi grandinis imbre minax.
Phœbus adeſt, radiis cœlúmque potentibus implet,
Et capiti nubes facta corona fuit.

Tob. Hodſon, Regal.

Poſt-

POsthæc nulla Euro dabitur reverentia; Phœbus
Gratior en nobis ex Aquilone venit.
Ecce triumphantem gaudet Victoria currum,
Páxque rotas nullo tincta cruore sequi.
Nam quos non poterat miles sedare tumultus,
Sedavit nostri Martia lingua Jovis.
Quid gladios loqueris? Quid tela minacia poscis,
Dum rapidum Caroli fulgur ab ore micat?
Hinc Carolo geminant redituro cuncta salutem:
Credere lætari non animata velis.
Arboribus cecidere comę, queis sternitur ipsa
Area, quam calcet dignior unguis equi.
Sola reservavit frondes Phœbeïa Daphne,
Tempora quo Caroli sint redimita, suas:
Ut duplici tutum Diademate, neve superna
Fulmina, nec violent inferiora caput.

F. Wyat, Regal.

FAustior Anglorum quò floreat unio terris,
Longáq; pax nostros incolat alma lares;
More triumphali redit è Borealibus oris
Carolus, & patrias pergit adire domos.
Nunc age, si quid habes, si, tota Britannia, pulchri,
Publica lætitiæ signa repande tuæ;
Scilicet ille dedit felicia tempora nobis,
Et tetricos vultu jussit abire dies.
Cessérunt læti viso Te, Carole, Scoti,
Et Tibi de nullo fama cruore placet.
Obtigit auspiciis facilis victoria miris,
Hîc, ubi non fuerant prælia, victor eras.
Nobilis illa fuit placidæ contentio pacis:
Non tela, ast animos conseruere suos.

Tho. Day, Coll. Trin. Ergò

ERgò redis, multa frontem redimitus Oliva,
Captivæq; ingens Laurea pacis adest.
Vicerunt alii bellis & Marte cruento;
Carole, Tu solus vincere bella potes.
Te sequitur volucri mitis Victoria penna,
Et Famæ pennas prævenit ipsa suæ.
Te voluere sequi convulsis Orcades undis,
Sed retinent fixos frigora sæva pedes.
Te propè viderunt, ô terris major Apollo,
Nascentem, & Delo plus licuisse dolent.
Tanta decent Carolum rerum miracula; Tecum,
Si pelago redeas, Insula navis eat.
Si terra, vestri comitentur plaustra Bootæ;
Sed rota tarda gelu, sed nimis ipse piger.
Compositam placidè jam lætus despicit Arcton,
Horrentésque novo lumine adornat equos.
Ah nunquam rubeat civili sanguine Tueda,
Nec petat attonitum decolor unda mare!
Calisto in vetitum potiùs descenderet æquor,
Quàm vellet tantum mœsta videre nefas.
Conveniisse feris inter se noverat Ursis,
Et generi ingenium mitius esse suo.
Nos gens una sumus; De Scoti nomine & Angli
Grammatici soli prelia rauca gerant.
Tam bene cognatos compescit Carolus enses,
Et pacem populis fundit ab ore suis.
Hęc illi laudem virtus immensa minorem
Eripuit; nunquam bella videre potest.
Sic gladios solvit vaginis Fulgur in ipsis;
Effectúque potest vix priùs ire suo.
Sic vigil æterno regnator Phœbus Olympo
Circumfert subitam, quà volat ipse, diem.
Nil illi prodest stellarum Exercitus ingens;
Ut possit tenebras pellere, solus adest.

A. Cowley, Trin. Coll. Socius.

In reditum Regis pacifici.

CArole nos pacem, ſed Te quoque, poſcimus omnes,
Túque tua potior, Carole, pace venis.
Pax donum, Rex magne, Tuum; gratiſsima Regis
Munera, ſed populo gratior Ipſe ſuo.
Otia pacis amant Muſę, at Muſæ magis illum,
Qui tulit hęc Muſis otia pacis, amant.
Quam tulit, hanc Regi pacem pia turba precatur,
Sceptra tua æternùm, Carole, pace regas.

In ipſam pacem.

SIc decuit Britonas ſocias conjungere dextras,
Diviſi reliquo ſint quòd ab orbe ſat eſt.
Pax gentes beet una duas, non ampliùs optet
Pungere vicinas Scotica ſpina roſas.
Nec niſi nativos cupiat Roſa noſtra colores,
Sat ſine Scotorum ſanguine ſuave rubet.
Quin vivant pariter; Spinam Roſa noſtra coronet,
Atque Roſę flores protegat illa ſuos.

Chr. Banks, Coll. S. Petri Socius.

Ad Regem de felicisſimo ejus reditu jam inſtante hyeme.

HUc faciles auriga tuus dum flexit habenas,
Et rediere tuæ, Carole magne, rotę;
Ecce caput ſupplex nudat tibi quælibet arbor,
Et geſtit reduci ſternere fronde viam.

Jo. Sergeant, Coll. D. Joan.

ΠΡΟ'Σ ΤΟ'Ν ΒΑΣΙΛΕ'Α ΠΕΡΙ' 'ΕΙΡΗ'ΝΗΣ
τῆς νῦν βεβαιωθείσης, καὶ λυομένων στρατῶν.

Ὀ'Υ βροτολοιγὸς Ἄρης, οὐ, Κάρολε, νῦν πτολίπορθος,
Τραύματα μηδὲ φέρει, αἵματι μηδὲ βρύει·
Ἄμμι δ' εὐτράπελος φιλίας μ' ἔδωκεν ἀόργους,
Θαύματα τὸ ποιεῖς, Κάρολε, ταῦτα μόνος.

J. Topping, C. D. J. Socius.

INvenere viam tandem pia vota, nec ullo
Armorum ſtrepitu vexata Britannia tollit
Demerſum ſquallore caput: ſic obrutus undis
Heſperiis languet noctis velatus amictu,
Manè tamen ſolitos miratur Lucifer ignes,
Et matutino ſplendet fulgentiùs ore.

Quantus iô luctus, quàm lamentabile murmur
Omnibus auditum eſt terris, cùm ſtaret in armis
Anglia plena minis, & conjurata Caledon,
Utraque per proprias expiratura ruinas!

O malè collectas in mutua vulnera vires!
Siccine vos decuit ſociali ſanguine veſtras
Commaculare manus? & cùm ſpolianda fuiſſet
Auſtria Teutonicis nondum ſatiata tropæis,
Atque impune ſuos longùm ploraret Eliza
Extorres, placuit certari viribus æquis
In commune nefas? Hoc certè vellet Iberus,
Et malè contigui cirrato vertice Galli.
Sic ſi fortè duo meditantur prę lia Tauri,
Sedulus expectat vultur, quem fervida ventris
Sollicitat rabies, quis prono corpore terram
Sternat, ut inflexo rimetur viſcera roſtro.

At

At tibi, quem tantos voluit ſedare tumultus
Provida cura Dei, cùm conclamata fuiſſent
Omnia, nec reducem quiſquam promittere pacem
Auderet, quæ vota feram? Quas ſolvere grates
Sufficiam? Si plena forent præcordia Phœbo,
Et mihi Caſtalios ſummo de fonte liquores
Calliopeia ferat, tua facta æquare canendo
Vanus erit ſperare labor, citiúsque procellas
In cavea, & rapidos dabitur compingere Coros.
Quin tandem viridi pacis redimitus oliva,
Carole magne, redi, poſt te religata ſequatur
Tanti cauſa mali præciſis crinibus Ate.
Ah, nè ſera precor ſpes expectatio noſtras
Differat, aut longo conſumat gaudia voto.
Ecce inter reliquas fortunatiſsima matres
Deliciæ Regina tuæ, te quærit avaro
Intuitu, atque oculos Boreali rore fatigat:
Clamat Carolides patrem, natíque minores
Effingunt reditum, ſpeciem formántque triumphi.
Te procerum generoſa cohors, te mobile vulgus,
Totáque ſollicitis te poſtulat Anglia votis.

S. Brigges, Regal.

EHeu recenti mens trepidat metu,
Et vix periclo libera turbidos
Verſat tumultus, parce nobis,
Parce tuæ, Deus alme, genti.
En jam tremendo fulmine claſsicum
Perſtringit aures, jam litui ſonant,
Jam mens revolvit ſæva flammę,
Sæva fugæ mala, ſæva Martis.

Heu penè Averni advenimus atrium,
Heu penè jam mors adfuit, ah prope
Vis Martis execranda florem
Deſecuit rapuítque noſtrum.

At Pace factâ Carlus, ab ultimis
Scotis reverſus, liberat Angliam
Horrore belli, candidámque
Brutigenis ſtatuit quietem.

Orbis Britannus gaudet & explicat
Frontem ſerenam: ſic maris æquora
Vento ſilenti conquieſcunt,
Sic renitet ſine nube cœlum.

Ut ludibundis cum pueris ſenes,
Nec non tenellę cum nuribus canunt
Regem puellę! Non juventus
Nobilium, populíve turba

Portis tenentur; compita plauſibus
Strepunt; ab altis mœnibus ærea
Tormenta, jam converſa in uſum
Lętitię, geminant fragorem.

O Magne Princeps! quæ tibi gloria
Debetur uni, non ego deteram
Exilis incompto paratu
Ingenii, tenuíque Muſa.

Te fama, laudes te canit in tuas
Præſens & ætas, atque perennibus
Faſtis ſacrat, dum laude plenus
Æthereas meditaris arces.

C. Chamber, C. Chriſtl.

Quin

QUin lętæ pia vota victimásque
Pro veſtro date Carolo Camænæ.
Quo, ſerenior aura nos beavit,
E plagis Borealibus reverſo:
Colonus ſtupet arva, copioſus
Hiantes recreavit imber agros:
Et tellus bene pota, gaudiorum
Effudit quaſi gurgites ſuorum.
Te, Princeps, redeunte, Chamus alveo
Gaudens currere pleniore veſtros
In ſinus ruit uſque devolutus:
Et vel diluvio (liceret ô ſi)
Expandat ſua vela gratiarum.
Te, Princeps, redeunte, defluebant
Tonſi parciùs arborum capilli:
Adventum tibi ſcilicet volebant
Hiberno quaſi vere gratulari.
Te, Princeps, redeunte, ſeu profunda
Jam caligine luctuum fugata,
Risûs, lætitiæ, quietis almæ,
Diem vidimus albicantiorem.
Te demum redeunte, comprecamur
Ne deſiderio velis novato
Contabeſcere Caroli Britannos.
O qui claudere ſæpius bifrontis,
Quàm ſemel reſerare maluiſti,
Jani limina, civicámque præfers,
Heu tincto malè cædibus triumpho,
Coronam, tuearis uſque ſortem
Patris pacifici, invidúsque talem
Talem ſentiat orbis, ut futuros
Haud componere ſit neceſſe fluctus.

Guil. Clayton, Coll. Regal.

GRata quieſcentis toga jam fit origo tumultûs,
Quæ priùs exorti credita cauſa fuit.
Nempe togæ ſacra eſt, & Palladis arbor, oliva,
Hæc ſapit ad guſtum, Carole, ſola tuum.
Non mirum eſt Veteres duplicem finxiſſe Minervam,
Claruit hæc belli laudibus, illa togæ.

Cùm natura omni diviſerat orbe Britannos,
Inter ſe ſtabili junxit amicitia.
Quos agit in binas ſimul ac diſcordia partes,
Antipodas factos Rex videt eſſe ſuos.
Hinc lucem & tenebras largitur utrique viciſſim,
Orbe ſuo alternas dum redit ítque vias.

Thomas Page, Regalis.

QUò me Muſa rapis? Quis me novus ardor (iniquum
Lætitiæ) ſubit, & circum præcordia ſævit?
Olim (nam memini) cùm Rex abiiſſet in Arctum,
Damnabam triſtis (quondam mea gaudia) Muſas,
Et dixi, (vocem niſi quòd dolor inter-rupit)
Aufugite hinc Muſæ, quid enim juvat eſſe poetam?
Carolus hinc procul eſt, æternum carmen, amórque
Vatibus, atq; novem juſtiſſima cura ſororum.
Tum, quicquid calamo tremulum defluxit inerti,
Lacryma nigra fuit, nec quid niſi magna litura;
Inque hyemes annus dubiis elanguït alis;
Dilacerántq; comas ſummo de vertice ſylvæ;
Hoſpes non alius nuda niſi turtur in ulmo,
Per viduos ramos deplorans funera mundi
Auſtralis, cupiens vel ſe quoque frondibus addi,
Próque pari amiſſo ſingultit, Carole, chare

Carole;

Carole; Dixiſſet vix Carole voce ſecunda,
Cùm jubar inſolitum ſeſe depromſit ab Arcto,
(Quale ſub Eois cunis ſolet expergiſci)
Aſpersítque diem mortalibus: En redit exul
Mundus, & in liquidos totam ſe fundit Acanthis
Læta modos, illam nequicquam ſpina monebit
Per ſe ſat vigilem, Carolíq; in laudibus acrem.
Audiit hanc ſylvæ reſpublica, protinus omnis
Surgere, víxque hærere ſuis radicibus arbos,
Atq; amplectenti ſimilis ſua brachia pandit,
Demittítque ſimul, prono quaſi vertice præſens
Numen adoratura; pudet poſuiſſe decoras
Exuvias, veſtésque ſuas, verùm uſque virentes
Officioſa ſuas expandit laurea frondes.
Paſſim tripudiant animæ, neque ſufficit ipſi
Muſa ſibi, nec ferre poteſt ſua gaudia pectus;
Nempe redit Carolus, rediit pax optima terris.
In vites poſthac gladius ſua vulnera figet
Cædibus innocuis, & api certabit Arachne,
Argumentoſas galeæ quæ prima reponat
Artes; ſecuros nectétque per ora leonis
Luſus ipſe lepus, canibus poſt terga relictis.
Carole, noſtrarum lux ô clariſſima rerum,
Te preſente, dies, te decedente, redibit
Priſtina nox. O longa dies, & neſcia condi,
Te maneat, nullís que unquam ceſſura tenebris.

Guiliel. Dillingham Art. Bacc.
Coll. Emman.

SIſtite Pierides; neque enim mea verba catenis
Stringentur metricis, potiùs mihi Pegaſus aptet
Alas, ut recreem jam tardam ad gaudia plebem

Adventu

Adventu Regis. Sic, sic juvat ire per auras,
Et Carolum præferre sibi; sic nuncius ibo,
Téque repentè dabo populi, Rex optime, votis.
O Divis sacrate, tuum, Lux proxima Phœbo,
(Heu!) nescis mala quot nobis iter obtulit. Horror
Invasit primùm miseros, didicítque timere
Securum vulgus; mox pestis millia duxit
Agmina morborum, & cuncta ipsam imitantia pestem.
Illîc civilis discordia terret, & hostis,
Hîc belli rumor, bello crudelior ipso;
Quicquid & ira Deûm facit, aut absentia Regis.
Infelix nimis est, nec non bis naufraga, puppis,
Cui nauclerus abest fœdo æthere: Quippe furore
Cùm fremit Oceanus cúmq; evomit ore minaces
Spumanti fluctus, cùm sursùm cogitur unda
Decidat ut gravior Borealibus aucta procellis,
Stat nuda auxilio navis—Quid enim inscia turba
Nautarum valeat? Cœlum clamoribus implent
Ambiguis: jubet hoc aliquis, negat alter, idémque
Et jussum & vetitum est, donec sint omnia sera.
Hoc nobis fatum, cùm Te tua terra Britanna
Nauclero caruit tantùm non naufraga; sensit
Undiq; terrores, nec, qui leniret, habebat,
Dum Te non fruitur: nec enim sine Sole videre
Lucem, nec fas est sine Te sperare salutem.
Sed neq; totus abes; námq; in discrimine tanto
Non minimum fuit hoc, Carolum exoptare, levamen.
At tandem redeas, redeant & gaudia Tecum
Nostra, Tibi in reditu semper famulantia tuto.
Te semel Hispani reducem, bis Scotica fecit
Dum Te terra tulit: sed, cùm tollaris ad astra,
Quartus erit reditus: nam tunc, tunc deniq; nobis
In nato Carolo, similíq; in prole redibis.

Jacobus Dickinson Art. Bacc. Coll. Jesu.

Quo

QUo flatu propiore calent præcordia Vatum,
Pieriíque animi? Quiſnam Deus enthea ſufflat
Pectora, bacchatúrque ferox? Immanior œſtro,
Nec mortale ſonans graditur chorus, altáq; montis
Parnaſſi juga ſumma tremunt, & numine Delos
Inſpirata vagas iterum erratura per undas.
Noſco diem, causásq; ſacri. Te concinet iſte,
Carole magne, chorus, dum Tu remeabere regnis
Quæ tenuit Boreas; at nunc clementior illo
Tranavit Zephyrus. Quali fluit agmine Chamus?
Quàm vitreis incedit aquis? commotáq; quantùm
Illingues tandem poſuerunt jurgia ripæ,
Et vada nota tuos jacuere imitantia mores?
Undique mira quies (niſi quem fecere tumultum
Gaudia, jactatíque ſuper radiantia plauſus
Sydera) nec ſolùm Chamus pater ora tenebat,
Sed Tuedæ ſiluere undæ, ſiluere furores,
Armatæque acies, & non tractabile bellum.
Ergò agè Triptolemi currus aſſcende, jubámq;
Bellerophonteam niveis innecte quadrigis,
Alipidésq; etiam Pyrois, Eous, & Æthon,
Solis equi, quartúsq; Phlegon ſervire lupatis
Exultant, ô magne, tuis: portabere celſus
Viſurúsq; tuos notos toto orbe Britannos.
Sed tua nobilitas agilem nè deprimat axem
Majeſtásque cave, ni tanto pondere feſſa
Subteranhelet humus, tellúsq; onerata fatiſcat.

Guil. Cabeck, Regin.

HAud ſecus ac reducem veneratur Perſia ſolem,
Cùm lætam roſeo ſpargit ab ore diem;

Anglia ſic tali te relligione ſalutat,
Jam deſiderio languida facta tui.
Deliciæ populi, noſtræ ſpes una ſalutis,
Soſpite quo placidum credimus eſſe Deum.
Quo tibi devotæ faciam libamine mentis?
Digna tuis meritis quæ tibi dona feram?
Tu malè diviſas ſociaſti in fœdera gentes,
Fœdera non ullo diſſolüenda die.
Quæq; fuit noſtris miſerè pax exul ab oris
Jam poſtliminio lætior ore redit.
Qualis iô Princeps! quem majeſtate ſerena
Mars timet, & caſtris juſſus abire fugit.

Henr. Edmonds, Regal.

DUm cupis Arctoas inviſere, Carole, terras,
Et fumum è patriis poſſe videre focis;
Albion in fixo neſcit perſiſtere centro,
Continuò Regi fit peregrina comes.
Cúmq; negatum oculis, pura te mente tuemur,
Cúmque manus nequeant, te pia vota tenent.
Impedit hos comites non ipſa noviſſima Thule,
Excubias vigiles, Carole magne, tuas.
Sic Clytie obſervat reſerato culmine Phœbum,
Linea ſic ferri tacta adamante Polum.
Phœnicem, patulis, ſic, cùm ſecat æthera pennis,
Confertim indigenæ concomitantur aves.
Quæ tamen eludit ſpecies phantaſtica mentes,
Dum tibi nos comites adſumus, ipſe dees?
Turrita Iliacis Cybele ventura ruinis,
Dum cupit Auſonios adproperare Lares;
Non ſic Roma ſuis ſtabat conferta catervis,
Ut Carolum expectat conglomerata cohors.

En Navis te noſtra petit, quæ fracta procellis
Securè ſine te Remige nare negat.
Deficiunt cœli votis, & vocibus aër,
Non habet ut vacuos imbuat agna focos.
Sydera ſi vultus velent, ſi deſit Apollo,
Qualis erit tellus, qualis & horror erit?
Quando moræ dulces, longúsq; à Cæſare pulvis?
Et quando populi vox erit una, Venit?
Tunc placidi morbi, tunc ægrotaſſe juvabit,
Cùm tali nobis Numine parta ſalus.
Ipſa placet glacies, ipſa hæc caligo placebit,
Si tibi ſit placitum, Phoſphore, ferre diem.

Joann. Whitakers, Coll. Jeſu
Art. Bacc.

Φοῖβος ὅτ' Ἀρκλώων κραναλόφῳ ἅλαδ' ἵδρυεν,
Ἄιξα Νότιος ὕδρας νὺξ ἱερὸν ἔχει.
Καὶ πάλιν ἐις ὕδρας Νότιος ὅπῃ μεσόμβρινος ἦλθε
Φοῖβος (τὰς Ἄρκτους ἀσκιὰ νυκτὸς ἔχει)
Πάντα ὁρᾷν ἐλάχιστα φύσει· μιὰ δ' ἦλιος αὐτὸς
Ἀκτῖνας εἵλκειν ἀμφοτέρωθεν ἑᾷ.
Ἄμμι σὺ φοῖβος ἶσο, ἐὰ κ' μὴ σκιά τι μείζων,
Ἐκ σέο Βριτάνων γῆ σέλας οὐ χεν, ἄναξ.
Ὡς φοίβῳ, καί σοι δίω ἡμισφαιρίον ἶσον,
Ἐν μόῳ κῦμ' Ἄρκτῳ, ὧν ἢ Νότιος βρόχεν.
Ἄρτι Ὑπερβορέων ὃς ἀπὸν ἐνὶ μέσσοισι λαῶν,
Τοῖς Ἄγγλοις μῦθον λάκρυα πικρὸν λίπες.
Βριτάννων Νοτιχῶν ὅσον αὐτίκα ἦλθες ὑπ' ὀφθῶ,
Ἄγγλοις γοερὰς χάρματ' ἄπεισε λύρας.

Ro. Waideſon. C. D.
F. Socius.

Πίεσθε μαλίεσσιν ἀείσατε πιμφύα λαῶν,
Ἐκπαγλοπόν ἐν πατρίοισι χ᾽ ὄξοχον ἠρώεσσιν,
Ἐκ Σκοτίης παλίορσον ἀπήμονα, νικητῆρ᾽·
Ὃν γὰρ δὴ φιλέεσκεν ὀλύμπιος ἔυχος ὁρῆξαι,
Οὐ μὲν ἐφίκλῃ ποθὴ κορυθαίολος πολέμοιο,
Οὐδ᾽ ἐνάρων ὀπιταλλόμενος δύνει βλεμεαίνει
Ἐμμεμαὼς κλαδάαι, ἴν᾽ ἄεργι κλέος ἀνδροφόνοιο·
Καί οἱ ἔπεσθε Ἄρηϊ παλαίεος πτολεμιστής.
Εἰρήνη τε, θέμις τε καλὴ Διὸς ἐκγεγαῶσα,
Στίμμα δ᾽ ὁμοφρσύνης σημάντιες ἐυστεφάνοιο·
Καὶ δάφνη Καρόλῳ ξύλον ἔπλετο, εἰκὶ φοίβῳ.
Ἄνδρες ἀριφίλοι ἐπεὶ Σκότιοι ὀλεμοφρονὲς
Ἐν δυμῷ μίμασαν πολεμίζειν ἠδὲ μάχεσθαι
Ἄγγλοις ἀντίοιον, Καρόλος μάλα δαίμονι ἶσος,
Οὐδ᾽ ἂν ἐναντίοισι κιχὴ φρονέων, ἐπίρρων.
Ὡς ἴδον, ὡς ἐνόησαν ἀγακλέα θῆοι ἄνδρες·
Τὲς τρόμος ἔλλαβε γῦα, μάχη δὲ κυδιανείρη
Γυναίοισι, δ᾽ὅσαν νίκλιν χ᾽ πτύχα᾽ ἐπ᾽ ὤμων
Πείθεσθαι βασιλῆϊ μιμαῦτες, ὕς ἐλέαιρεν
Διογενὲς Κάρολος δύρειν μέγαν᾽ ἀπάλαν]ος,
Αἰδὼ χ᾽ φιλότητα μετ᾽ ἀντίοισι σαώσας·
Καί οἱ χαλόμιος πάθη χόλα ὃν πεῖν ἔχεσκεν
Οὔτις ἐνὶ πολέμῳ τερμερῷ σόος ἄρτυ᾽ ἀνικὴς
Θεινομένων, χ᾽ ἐκ ἐρυθαίνετο αἵματι γαῖα·
Μήτηρ οὐδὲ πάτος, πόσις οὐδὲ κλαῖεν ἄκοιτις.
Ἐν δυμῷ δάλλεντο μάχης ἀπάνευθε δαμέντες,
Ἰσόν τ᾽ ἔπλετο χάρμα δαμόντων κἀδὲ δαμόντων.
Ὡς ὄγε κειρονέων πολεμόκλονον ἔργον Ἄρηος
Ἴσχεν, πῶς μέγα θαῦμα χ᾽ ἐσορμήσῃ πυθέσθαι.
Οὕτω νωλεμέως μοιρηγενὲς ἐλλιεσθαι μεν
Νίκα δ᾽ ἀλλοδαπῶν ὡς φεύγεσκοιτο χ᾽ ἄλλος
Αὐτα σίδεν βασιλῆος ἐναντίοιον πολεμίζειν,
Φαῖτο ἤ, εἰ μὴ ἔπλευ Θεὸς, εἷς δυσίχολος ἀνήρ.

Ἰλαρίως ὁ Μαργαρού, ὁκ τῆς Τειάδος.

Eia

EIa agè ſudantem quæ ſæpe per æthera Solem
Condis aquoſa ſinu, placidi dum munere ſomni
In nova venturę vegetum das penſa diei,
Jam tibi perpetuum teneas, Dea cærula, Numen,
Igniferósque premens orientis carcere currus,
Læta quieſcenti potiaris amaſia Phœbo.
Aſſpice enim noſtrum quot hiantia lumina poſcunt
Ex Aquilone Diem, vel dum tuus adſit Apollo.
Sola oculos capiunt Borealia ſydera noſtros.
Indè diem repetit linquens aurora cubile,
Indè virum regina ſuum, quàm pulchrior illa
E croceo toties quæ ſurgit fulgida lecto.
Indè ubi continuis clauduntur aduſta pruinis
Arva, ſuúmque tenent glacialia frigora Regnum,
Expectare ſuos geſtit gens noſtra calores.
Aſſpicis ut veniant? Redit en toto agmine primus
Noſter inoppreſſo veſtitus lumine Titan:
Qui, quæcunque ciet ferus invida nubila Mavors,
Omnia turbinibus confundens, omnia ve ntis,
Diſſipat, auratóque implet lætum æthera vultu.
Pax venit alma comes, poſitáque annoſa ſenecta
In nova ſecla rapit reparatæ fila juventæ;
Et, quam ſanguinei temeraſſent fulmina belli,
Fortior è mediis orta eſt concordia flammis.
Sic ubi Neſtoreos longævum ſtamen in annos
Unica duxit Avis, pretioſo funere vitam
Inchoat, & moriens ipſa juveneſcit in urna.
Pergite, Divini comites, vos nectat in unum
Una corona duos, nullo ſuperabilis ævo,
Réxque ſenem videat Pacem, Pax aurea Regem.

Ed. Stearne, Pemb. A. B.

QUalis ab Eoo, qui nutrit singula, ponto
Exultat laxis rubicundus Apollo capillis,
Infantémque diem promit, nubésque serenat
Purpureis victas radiis, & semina rerum
Spargit, vivificum miscens orientibus actum:
Talis Hyperboreo Carolus rediturus ab axe
Splendidior Phœbo rutilat, magnæque superba
Lætitiæ nos luce beat, rugásque resolvit
Crispantes frontem, & contracti nubila vultûs.
Luximus heu nimis Angligenæ, discordia regni
Tempora plorantes, crepero dum lumine fulsit
Sol noster, pietásque ferè jam viderat umbras.
Ecce Caledoniis noster caput exerit oris
Delius, & nitidos ciet ex Aquilone jugales,
Furvas dispergens tenebras, clarámque reducens
Lucem, Scotigenas perfusos lumine lustrans,
Desertis Indis, (insuetum Jupiter omen!)
Felix Saxonidum proles, atque incola Thules,
Lucifugas mundi partes, sphęrámque vacantem,
Qua nocturna diu per densas Cynthia nubes
Moverat, en nunc Anglorum divinus Apollo,
Occupat, exhilarans radiis vitalibus orbem.
Quare agite, ô populi, tantarum in munere laudum
Cingite fronde comas, agite in Capitolia magnos
Cretatósque boves, onerentur lancibus aræ,
Devotis animis, & grato pectore Carlus
Sol agnoscatur, præsentis causa diei.
Quo splendente nigras Stygii Plutonis ad ædes
Papalis caligo ruit, tenebræque profundę,
Et quicquid tetricum possit producere luctum.
Vivas, Phœbe pater, Phœbeo carmine digne,
Te pacis nostræ numen fontémque perennem
Dicimus, & Patrem Patriæ, autorémque salutis:
Serò deficias, serò patiaris Eclipsin,

Phœbe,

Phœbe, precor, ſerò (Dii faxint) lampada tradas
Creſcenti Carolo: interea tua tempora lambat
Laurus, & auratis paſsim victoria pennis
Per Britonum campos volitet, ſic Anglia Romæ
Imperet, & Scotiæ faſces urbs Itala cedat.

G. Adams, Emman. Coll. Art. Bac.

Plerides, vaga turba, Deę, quę pectora Vatum
Aoniis luſtratis aquis, cur gaudia longùm
Differtis, ſacro & nimiùm ſterileſcitis alveo?
Nonne Caledonię plauſus, axíſque nivoſi
Tympana Caſtalias commorunt garrula chordas?
Jamdudum Boreas lætatur, & ultima ſervat
Qui Ecbatana, & Scythicas aſtringens Boſphorus undas.
Ipſa maritatas Gentes oblita prioris
Mœſtitiæ, placido loquitur Northumbria vultu
Plena Scoto, & gelidæ magnis virtutibus Arcti.
Quamvis Vandalicis fument incendia campis,
Et formidet adhuc Suevas multùm Auſtria turmas,
Anglia nil mœroris habet, nil funeris audit.
Tunc diras acies, & pila minantia pilis,
Et quem intentavit luctum Trieteris acerbum,
Horrebit, quando miſcebunt gurgite in uno
Humber & Iſter aquas. Firmato fœdere rerum
Orbem jam totum ſociata Britannia anhelet.
Sic, quanquam vires Macedûm, faſcésque Latinos
Evertit matura dies, noſtratia tantùm
Nil armis in jura licet. Tu, Maxime victor
Flos Ferguſiadum, Gangem Auroráque docebis:
Quàm tibi, quàm Carolo cupiat ſervire monenti
Et Maſſyla cohors, Mavortiáque auſa Gigantum,

Quæ

Quæque diu Scoticis fera palabatur in agris
Deceptis Bellona viris. Ventura ſtupebunt
Secula, depoſitis capient cùm irata ſariſſis
Agmina inarmato ceſſiſſe repentè Stuarto.
Haud citiùs potuit vel Cæſaris ore Quirites
Auſonios placaſſe Duces; nec molliùs urbis
Illa Paleſtinæ ceciderunt mœnia quondam
Hoſeæ clangente tuba. Qui fortis in armis
Non armis meritos optas, ſed amore triumphos;
Dignus, Pellæum ſupra inclareſcere Regem,
Gentilémq; Jovem. Terras Aſtræa reviſit
Auſpiciis revocata tuis, propriiſq; fodinis
Promiſit gemmas, qualis nec divite concha
Legit Erythræi populatrix turba metalli.

R. Widdrington, Coll. Chriſti Socius.

INcubuit picea noſtræ caligine genti
Nox horrenda; Stygis tenebras (heu!) vidimus: orbis
Illo nec ſenſit tàm longam tempore noctem
Quo fuit Alcides genitus ſub imagine falſa.
Lux fuit in votis tanto magìs aurea noſtris.
Quid queror at tenebras, aut regni longa Britanni
Vota quid oſtendo? Jam tandem gratulor ipſe
Incolumi potiùs tibi, Rex Auguſte, recurrit
Tecum pulchra dies, pulſa formidine noctis.
Clara repentè Rhodos fit nigra Britannia, Sole
Illuſtrata ſuo. Quanta ergò potentia vultûs
Eſt, Rex Magne, tui! Tibi ſe debere fatetur
Anglia, quòd tenebris non involvatur acerbis,
Quòd videat cœlum diffracta nube ſerenum.

Angliacas

ANgliacas Boream quaſſantem flatibus oras
Æolus in proprias juſſit abire domos:
Deſine mirari: Carolus fuit Æolus ille,
Qui mulcet ventos, qua valet arte, ſuos.

Guil. Hunt, Art. Bacc. Coll. Regal.

QUàm propè colliſas acies ſparsúmq; ſenatum
Vidimus, & miſera populos in cæde natantes!
At quantùm valuit virtutum exercitus uno
Pectore concluſus Caroli, vultúsque ſerenum,
Quo liquefacta cohors, & diffluxere phalanges.
Sic oculus cœli niveum diſſolvit acervum,
Et jubet in lacrymas fundi; ſic increpat auras
Ventorum Pater, & redeunt in clauſtra procellæ
Imperio fractæ, purgantur in æthera nubes.
Scilicet hoc valuit non cæco turbine raptus,
Non animi præceps, ſed longè juſtior illa
Temperies, qua cœlorum ſuprema relucent.
Solvere non potuit mundi vaſtator, & enſe
Implicitum fatis placuit diſcindere nodum;
At Caroli patiens evolvit dextera tortos
Expediítque ſinus. Tali moderamine lancem
Suſpendit Nemeſis, juſtóq; à pondere librat.
Quid ſine vi non cogit amor? non obruit arces,
At ſuperat; ſalvóque elidit corpore mentem,
Fulmine ceu rutilo in vagina liquitur enſis,
Firmáque non tacto terebratur cortice quercus:
Viciſti radiis oculorum, Carole; conſtat
Fabula, ſerpentem jaculis confecit Apollo.

Carol. Maſon, Regal.

Carolo redeunti Currus oblatus.

ANglia compoſuit currum Tibi, Maxime regum,
Non factum arte fabri, ſed pietate novum:
Hunc agitant circum fidorum corda virorum,
Atque rotas validus ſuſtinet axis amor.
Vota trahunt currum populi, non robur equorum:
Votáq; non loris hæc ſtimulísve carent.
Noſtra vias ſternunt, Princeps, Tibi pectora latas:
Nam parere Tibi regia noſtra via eſt.
Sic equitans redeas felix per ſecla; ſecundus
Dum ſcandat currum Carolus ille Tuum.

Ri. Weller, Bacc. Theol.
Coll. Emman.

Ad Regem.

DUm tua concordi, Princeps Auguſte, fruuntur
Pace, nec incerta Regna ſalute tremunt,
Cœleſti ſanare ſoles, mirabile! tactu
Morbum hunc, appellat quem Medicina Tuum.
Intumuere animi. Quantus ſub frigore fervor?
Infremuere urſæ: vix regit Arctophylax.
Surgis, & attingis leviter, placida omnia fiunt.
Ah, Patriæ Genius quàm tibi notus erat?
Non tibi fas homines tantùm ſanare, ſed ipſa
Regna potes. Sola eſt Cæſaris illa manus.

In Progreſſum.

SEpoſitis armis, nullóque ſatellite, Cæſar,
Dum properas patriam viſere, ſed dubiam;

Cùm

Cùm ſpes & ratio ſtudiorum, Carolus; omnes
Sollicita horruimus mente, ſed immeritó.
Majeſtas armata ſatís. Scotiæ Leo ſponte
Succubuit, Domini ſtratus ad ora ſui.

In reditum.

QUàm tua ſplendidior ſolito, Rex optime, fulget
Clarius emittens ſacra corona jubar!
Unio regnorum gemma eſt illuſtrior illa,
Qua ſedare ſuam vult Cleopatra ſitim.

Sam. Gardiner, A. B. C. C. C.

LOngiùs à noſtris dum Carolus exulat oris,
Vidimus (heu!) mœſtos, & ſine ſole, dies.
Quin redeas igitur dubiis, Lux alma, Britannis,
Unica ſollicitę vita ſalúsque togę.
Te triſtes populi gemitus, ſummíque Senatûs,
Votáque perplexæ Conjugis ægra vocant.
Non ſecura ſatìs de Te priùs Anglia viſa eſt,
Quàm reducem proprio detur habere ſinu.
Sæpius abſentem ſola hac Te lege feremus,
Sępius ut poſsis ſic rediiſſe tuis.

Guil. Hammond, Generoſus Regal.

Sopito, conſiliis pientiſsimi Principis CAROLI,
bello inteſtino, ſic triumphant Muſæ
Cantabrigienſes.

BEllica dum reſonant ferali claſsica cantu,
Et lituus rauco cogit ad arma ſono;
Intremuit gemino Parnaſsia vertice rupes,
Deſeruit fontes Caſtalis unda ſuos:

Nulla metu gelidus ſudavit mella Cithæron,
Audita Aonii carmina nulla chori.
Virginibus doctis animi cecidere, lyræque,
Nec poterant tremulæ plectra tenere manus.
At poſtquam poſitis furialibus undique bellis
Salvus ab Arctoa, Carole, gente redis,
Quantus iô ſplendor? Quę gaudia? Quanta voluptas?
Ut cuncta, audito nomine PACIS, ovant?
Exurgit gemina Parnaſsus ad æthera rupe,
Caſtalius largo profluit amne latex:
Pierides projecta metu ſua plectra reſumunt,
Et gaudent querulæ tangere fila lyræ:
Nempe, manu placida quando inteſtina moventur,
Non mirum eſt Citharam reddere dulce melos.

Herbert Springett, Aul. Cath. Generoſ.

QUàm timui vanus, minio nè fortè notaret
Hiſpida pallentes, Carole, Spina Roſas!
Dúmque aberas, falſo lacrymarum flumine cincta
Anglia, tunc nimiùm eſt Inſula viſa ſuis.
Si Tibi fòrs reditum tellus ingrata negaſſet,
En, quibus in patriam velificeris, aquas!
Solliciti quoties picto Te quærimus orbe?
Et quæ Te retinet picta tabella placet.
Qualis acus, quam agnata trahit magnetica virtus,
Arctoum tremula cuſpide ſydus amat:
Non ſecus in Boream trepidantia lumina vertit
Anglia, nam Carolus ſtella Polaris erat.
Sed nunc gratus ades, nec Te niſi Pegaſus alter
Reddidit Angligenis, Carole magne, tuis;
Cujus ut has oras percuſſerat ungula, grato
Vulnere, prorumpunt mox Heliconis aquæ.

Ja. Eyre, Coll. Regal. Socius.

Ad

Ad Regem.

PErge, age, divinæ Virtutis præpete curru
Sic populum ſuperare tuum, ſic ſubdere ſceptro
Invictos aliàs animósq; manúsque Britannûm:
Hoc poteris meliùs proprii munimina regni
Firmare, externásq; ad fœdera cogere gentes.
Parce modò Carolo, cœlo plaudente, Sororum
Sacra trias, longæ producens ſtamina vitæ,
Ut pergat cumulare novos atque addere honores
Antiquis proavûm titulis, fraternáque regna
Fœdere continuet fido undiq; & undiq; firmo.

Guil. Heatly Armiger,
Aul. Cath. Gen.

EXere læta caput ſublime Britannia, tandem
Vota ſuos habuere Deos, redit ecce reducens
Aurea ſecla tibi Carolus; levat ecce ſupinas
Hinc atque indè manus, geminóque à limine grates
Janus agit, quem Rex æterno fœdere vinctum
Omnia præcepit componere Bella, noví que
In leges Jurare fori: jam Bellica nubes
Frangitur, & Carolus rediens meliore Britannum
Exornat Cœlum radio: ſic ſtrata quieſcunt
Æquora, cæruleus ludítq; in littore Nereus.
Anglia quàm felix! haud tantùm Theſſala tellus
Intumuit, rutilo rediit cùm vellere onuſtus
Æſonides: poſita ſic Majeſtate ſuetus
Jupiter Æthiopas canámque reviſere Tethyn.
Jam Crete ac Dirce ſileant, ſola Anglia celſis
Mœnibus æratum jactantior æthera pulſet.
Protinus & prono veniet Diademate Roma,

Et ſeptemgeminos ſubmittet ad oſcula montes.
O felix Princeps, te proxima Regia Cœli
Suſpicit, atque pari lætatur ſede locatum:
Sic cuncta unanimi ſanaſti viſcera motu,
Vulneris haud meminiſſe ſinis, vix una cicatrix
Argueret lites: Euge ô jam ritè vocata
Inſula Fortunata, tibi non ampliùs arma
Inferet aut nomen duplex, cultúsq; biformis:
Nunc, nunc una manes, una æternúmq; manebis.
Sic voveo, ſic vota Deus non irrita faxit.

C. Chamber, C. Chriſti

STas ſecura tribus ſuffulta Britannia ſceptris;
Nullus Hyperboreis jam micat enſis agris.
Pax tua tranquillis cinxit confinia pennis,
Nè peteret veſtrum bis Libitina ſolum.
Hęc Dea Germanis fuerátne ejecta cothurnis,
Ut ruat in noſtras ſanguinolenta plagas?
I, fuge placati procul à moderamine regni,
Non eget auxiliis Anglica terra tuis.
Sæva reluctantes diffunde venena per urbes,
Quas lambunt vitreis Rhenus & Albis aquis.
Sat Nemeſi, Martíq; datum: Nos funera terrent
Cadmi, ac Auſtriacę triſtia bella domûs.
Vidimus (heu!) promptas in mutua bella Sorores;
Vidimus extinctas (Rege jubente) faces.
Carole, tu lætis das otia grata Britannis,
Maxima cùm mundi lumina bella gerunt.
Perficis optatum populi ſine cæde tropæum,
Quod raperent alii ſanguine, pace petis.
Nomina quę tanto præbebimus æqua triumpho?
Digna damus meritis quæ pia dona tuis?

Sacra

Sacra Tibi Jovis arbor erit, veſtríſque ſub umbris
Pan, atque Arcadiæ tota corona Deæ
Deducent placidas planta ſaliente choreas,
Et nectent ramis laurea ſerta tuis.
Numen eris populo, grata & libamina ſolvet
Anglia, votivis ſacrificanda focis.
Talia Brutigenæ retuliſti gaudia genti,
Qualia Noeę feſſa columba rati.
Erigit in mediis ſua pegmata celſa columnis
Albion, adventu reddita lęta tuo:
Grantáq; Muſeas antiqua reſuſcitat undas,
Baſiet ut ſacros Cęſaris illa pedes.
Pace tua exultans ſurgit Neptunus ab undis,
Et ducens lepidos per vada ſalſa choros
Abluit Albionis faciem, quam Hollandia nuper
Tinxerat Hiſpani ſanguine ſepta Ducis.
Nè tamen emineant * veſtigia rubra Sororis,
Conflevit liquidis quæ modo Tueda genis,
Exul abhinc Stygium juſſit Bellona Charontem,
Corpora Letheo mergere cæſa vado.
Ergò reflecte tuum, dejecta Britannia, vultum;
En rediit veſtro Páxq; Quiésq; ſolo.
Lætitiæ da ſigna novę, gratiſſima venit
Illa dies, Faſtis annumeranda tuis.
Carolus æternæ conjunxit fœdera pacis;
" Bella placent juſto non niſi juſta Deo.

Fa. Tabor, Cajo-Gonvill. Socius, Art. Mag.

* *Cedes Angl. & Scot. 1640. juxta Tuedam.*

QUis novus hic noſtras ſonitus circumſtrepit aures,
Undique feſtivo cuncta fragore replens?
Fallor? An egelidis Carolus remeavit ab oris,
Horret ubi tenebris Scotia tecta ſuis?

Sic

Sic habet,& rigidi ablata formidine belli,
Lęta triumphales ornat oliva manus.
Indè ſalutantis fluxit vox iſta popelli,
Indè mihi metricis verba ligata modis.
Vix etenim lingua eſt dignus, qui tempore læto
Nollet cum reliquis dicere, Cęſar ave.

Gedeon Aſhwell, C. Regal. Socius.

In auſpicatiſsimam Scoto-Britanniæ redintegrationem, ex Regiæ Majeſtatis ſuſcepto itinere perfectam.

IPſe animus meminiſſe horret, quæ tempora nuper
Nubila nos circumſtiterint, quámque omnibus una
Mens erat imminuiſſe noviſsima ſecula regno;
Nec procul eſſe chaos: Furor undique ſcilicet atrum
Impius exeruit caput, atque repagula rupit.
At poſtquam Arctoas Rex Auguſtiſsimus oras
Appulit, atque ægros recreavit lumine Scotos,
Mirum eſt ut ſubitò tenebrarum diſcutit umbras,
Adventúque ſuo confuſas undique mentes
Exhilarat. Nova jam facies, rerúmque tumultus,
Et dolor omnis, & horror abeſt, & pectore plenos
Lętitiæ haurimus calices, Genióque litamus.
Scilicet inſigni moderamine Carolus omnes
Componens populi motus, conjunxit in unum
Diſcordes nimiùm fratres, Scotiæque Leonem
Mulcendo admonuit Regalem ducere currum.

Th. Marſh, Aul. Cath. Gen.

Ad

Ad Serenissimum Regem Carolum, Reducem, Pacificum,
ᾠδὴ εἰρηνοδόκη.

QUalis, serenum cùm caput exerit,
Compescit undas arbiter Adriæ,
Et fronte sola (nec tridente)
Sternit aquas, rabiémq; ponti:

Aut qualis orbem vertice temperat,
Nutúq; solo (neve tonitruo)
Placat minas, irásque mundi
Æthereæ dominator aulæ:

Sic tu ferocis, Carole, seculi
Mulces querelam, & jurgia gentium;
Vultúq; solo bella sedas,
Pacifici soboles Jacobi.

En sudus aër! Reddita pax mari;
Presssere venti murmura, murmura
Fluctus, simul conspexerint te,
Littoris Halcyonem Britanni.

Sternis gigantes, sed sine fulmine;
Vincis potentes, sed sine sanguine:
Siccóq; lætaris triumpho
Impatiens patrii cruoris.

O quàm peritus pangere fœdera,
Sopire lites nobilis artifex!
Quis diffitas unire mentes
Doctior, aut sociare corda?

Quem si tulissent pristina secula
Pacis sequestrum, non sonitus tubæ,
Non vis ducum, non ipse Mavors,
Jane, tuam reseraſſet ædem.

Et Troja ſtaret; nec Priamus Parin
Flamma luiſſet, ruptáq; fœdera;
Si talis Europæ potenti
Arbiter, atque Aſiæ obtigiſſet.

Vitaſſet Alpes perfidus Hannibal;
Parſiſſet Afris Scipio fervidus;
Nec Græciæ terror fuiſſet
Ludibrium maris, aut flagellum.

Nec perforaſſent viſcera patriæ
Par viperarum, cum ſocero gener;
Nec fratribus Thebę dediſſent
Vulnera, Conſulibúsve Cannæ.

Quantum redemptum ſanguinis Itali,
Quantum Pelaſgi, ſi modò Tullius,
Aut ipſe Neſtor tam diſertus,
Tam docilis poſuiſſe lites!

Haud noſſet unquam Roma, nec Anglia
Civile bellum, maxime Carole;
Tu nempe ſolus calluiſſes,
Conciliare duces, roſásque.

O pacis autor ſtrenue, cordium
Gluten; ſed audi; Quantus honos tulit
Quantum negotî! nonne cernis
Undiq; conglomerare gentes

Tuum ad tribunal, Roma fremat licèt,
Siſtúntque ſe ſub judice Carolo,
Omnésque lites terminandas
Cæſaris arbitrio Britanni?

Quin macte, Princeps, officio novo;
Si regna mundi diſſidium fovent,
Compone rurſum; Túque ſolus
Catholicus moderator eſto.

At

At ſerus inter ſydera fulgeas,
Currúq; nondum ſcande polum tuo:
Sat pacis eſt inter beatos,
Harmoniæ ſatìs inter aſtra.
Nos ſi relinquas, fervere litibus
Mox cuncta cernes, in Chaos illico
Miſcemur, armis totus orbis
Perſtrepet, indomitóque Marte.

Jacob. Duport. S.T.B. Græcæ linguæ Profeſſor, Coll. Trin.

In Auguſtiſsimum diem reditûs Carolini.

SAlve Phœbe pater! Quid ſic temerarie curſum
Præcipitas? ô ſiſte gradum, populúmq; Britannum
Nectareum reduci Carolo ſpirantia ſerta
Immotis ſpeculare oculis, nec lumine clauſo
Noſtra ſub inviſis langueſcant vota tenebris;
Sed vultu propiore mica, tantæque diei
Splendorem concede novum: Tu clarior exi
Jam ſolito, Titan, duplicata luce refulgens;
Nota ſit umbra tui poſthac, & plurima noctis
Effigies paſſim damnato Sole vagetur.
At quid ſic petimus læta hæc in tempora votis
Supplicibus ſolare jubar? Si gloria tanti
Regis, honos, pietas, aut pulchro in pectore virtus
Te nil, Phœbe, movent, curre ocyùs, impiger undis
Tinge caput; nobis cudemus in æthere Phœbum,
Accenſiſque pyris lucem revocabimus, Anglûm
Nè nox ingrata rumpat caligine plauſus.

Joann. Elly, Regal.

AD reditum cantare Tuum cùm penniger omnis
Geſtit,& Aoniis Te celebrare modis;
Hîc plaudit Philomela, illic reſpondet alauda,
Et ſi inter reliquas ſuavior adſit avis;
Si fortè argutos anſer ſtrepat inter olores,
Ignoſcas, reditu gaudet & ille Tuo.

Fulco Cartwright, è Coll. S. Pet.

LOricam Regi quæ Diva paravit Eunti,
Carmina nunc Reduci lætior ipſa parat.
Sic geſtit ſervire Tibi, Rex, utraque Pallas,
Ægida ſeu quatiat, ſive ſerena micet.
Carole, quis poſthac Tibi jam parere negabit,
Cùm tulit obſequium numen utrumq; Tibi.

Radulp. Taylor, Coll. Regal.

EXere jam ſacrum, Cæſar Brittannice, vultum;
Et decores lætum, quem facis ipſe, diem.
Bella parant Gentes, ſed defuit hoſtis; in unum,
Te Duce, conveniunt, Carole, dum coëunt.
Armati dudum redeunt ad aratra coloni,
Nec meſſem miles, quà venit, enſe metit.
Gratior at nullo nobis Pax nomine, quàm quòd
Te dederit ſalvum, Carole, Te reducem.

W.W. M.A.C.C.C.

JAm redeunt, poſitis, pax & concordia, bellis;
Cúmque tuba & lituis tympana rauca ſilent.

Securus

Securus curvo terram proscindit aratro
Rusticus, & cultis semina credit agris.
Nos quoque qui Musas colimus, quibus arma perosis
Securè studiis invigilare licet,
Ad solitas artes firmata pace reversi,
Lætamur certa posse quiete frui.
Quis nobis tanti celebrandus muneris autor?
Quis, dignas grates cui referamus, erit?
Scilicet hæc nobis donavit munera solus
Noster ab Arctoo Carolus orbe redux.
Quòd Bellona ferox è nostris exulet oris,
Quòd sine civili sanguine parta quies;
Quòd salvo te posse frui, salvúmq; videre,
Carole, contigerit, Numinis illud opus.
Te reducem læti colimus; celebratur utrisq;
Quæ te, quæ tecum tot bona, dextra dedit.

Daniel Gardener, A. Cath.

UNa erat à toto divisa Britannia mundo,
Pax ubi tuta fuit, cætera Martis erant:
Hanc quoq; cùm reliquo jam penè reliquerat orbe,
Inq; fugam pennas fixerat illa suas;
Substitit at paulùm Caroli de lumine pendens,
Cujus ad aspectum vita fugata redit.
Ille tridente suo motas Aquilone procellas
Comprimit, & tumidas fronte coercet aquas.
Quantus es ô patriæ Pater! ô sine sanguine victor,
Qui poteras Martem vincere, solus eras.

Sam. Hammond, Regal.

Ad Regem è Scotia redeuntem.

NUbibus ut pulſis Sol mœſtum illuminat orbem.
Et lætum nitido ſpargit ab ore jubar;
Sic nitor Arctoi rediiſti ſyderis, ipſo
Sic jaculare tuas ex Aquilone faces.
Affulgere tuis non lux magè grata Britannis,
Nec pelli nubes hac magè denſa poteſt.
Ergò veni, Princeps gratiſsime, páxque perennis
Serviat ad nutus officioſa tuos.

R. Bulkely, C. D. F. Socius.

Pacis Servatæ.
Fortunæ Reduci.

SAlve, cura Deûm, noſtríque ô gloria ſecli:
Seu regere imperio gentes, ſeu numine frontis
Ad patris ætherii normam componere motus
Surgit divinæ victrix clementia formæ.
Pacificus bellator adeſt, juvat ora tueri,
Ora piam pacem, miſtúmque gerentia bellum.
Eia age, pande tuas partas ſine ſanguine lauros,
Defenſor Tameſis, ſiccæ ô pacator & urſæ.
Quàm ſubitò mutata dies ſe condidit umbra,
Carole, cùm primùm noſtro diſceſſeris Auſtro.
Te tamen haud fictis comitantur pectora votis,
Depoſitúmque pio fuimus clamore ſecuti.
Dic nobis ô noſtra ſalus, dic, maxime rerum,
Quænam cauſa viæ? cur notas deſeris arces?
Cúrve tuos, cœlúmq; tuum? Quocunq; jubebis,
Ibimus, audaces geminos calcare Triones.
Inſula dives opum, ingenti circundata Tethy,

Cùm

Cùm sceptris cessere tuis Neptunia regna,
In te vulnus alis, nec dum tibi defuit hostis?
Unde giganteæ rediit vecordia Phlegræ?
Quæ causæ irarum? Quæ te Bellona quietam
Invida sollicitat civile lacessere bellum?
Humanum nè crede nefas. Exarsit Erinnys,
Res turbare hominum, totúsque recluditur orcus.
Ecce autem occurrit Divûm famulante caterva
Rex pacis bellique potens. Sed temnit inerme
Præsidium ferri; nam se confidit amari.
Ancipitem rerum tanto discrimine sortem
Regali cervice subit, nostróque relicto,
Axis festinat gelidi fulcire ruinam.
Ut primùm tetigit concretas frigore terras,
Mutavit natura fidem: dum spargit ab ore
Immortale jubar, senserunt Orcades ignes,
Atque Caledoniæ mox incaluere pruinæ.
Tunc Arcton sacer horror agit squalore remoto.
Arcanùm sonuere poli, plaustrúmque Bootæ
Excidit attonito. Cepit reverentia gentem
Perculsam meliore die. Sine cæde redactus
Officio Boreas. Nostri ô miracula mundi!
Quod longis emitur bellis, fumantibus aris
Quod petitur, querulis lassata matribus Æthra,
Hoc Caroli tibi donat iter, dulcissima tellus.
Regnandi pacísque artes hinc discat Iberus.
Æmula nec pudeat te doctam Gallica virtus
Exemplo Caroli civiles frangere turbas.
Quid primùm mirer, fortunatissime regum?
Curarum insomni cujus sub pectore molem
Plaudentes stupuere Dei: cui fata secunda
Mens trahit, & vultûs non implacabile fulgur.
Quæ turbata fides, quæ vana licentia vulgi
Te viso durare queat? Te cessit in uno

Ordini-

Ordinibus variis noſtri diſcordia mundi.
Non ſecus Æolii cùm primùm flamina regni
Circum clauſtra fremunt, ventorum & vulgus inane
Conjurat laxare animos; rex obice ſaxi
Luctantes ſi fortè premit, compeſcitur omne
Murmur, & imperio fractæ cecidere procellæ.
Panditur en æther: tantarum ad fœdera rerum
Deſcendere Dei, plaudítque exterritus orbis,
Succeſſúsque jubet Superos abſolvere culpa.
En tibi certatim Steropes Brontésque laborant,
Et fumat Lipare, nec denegat arma Pyracmon.
Fundit opes natura ſuas. Tibi nutrit in alga
Biſtonios Neptunus equos; ſeu cærula verres,
Sive per extremas terras, per & ultima rerum
Ire lubet, ſequimur. Tantùm fiducia crevit
Auſpiciis animoſa tuis, audáxque volare,
Quò tua te fortuna vocat. Non degener Afer,
Non docilis ſervire Indus tua juſſa capeſsit.
Ecce tuo quantùm mutantur vota regreſſu!
Te veniente calor radiavit in omnia regni
Membra, atque Æthereæ redierunt urbibus auræ.
Salve optate redux, ſalve invictiſſime regum,
Quem populi munivit amor, quem fida ſatelles
Majeſtas ſtipat, formidatúmque ſerenum.

Carolus Scarborough, Art. Mag. Coll. Gon, & Cai.

SIc decuit gentes, Carolo faciente, redire
In pacem, ac tanta convaluiſſe manu.
Ille tegit Tribulum molli lanugine, noſtras
Ut ſine ſente facit, ſic ſine labe Roſas.

Nil

Nil belli reliquum niſi ficti eſt: jungere dextras,
Hæc pugna eſt: certè eſt conſeruiſſe manus.

Chr. Kaly, Art. Bacc. C.C.C.

In reditum Auguſtiſsimi Caroli.

MUſa, age; rumpe moras: Cur alta ſilentia mordes?
Si taceant hodie barbita, quando ſtrepent?
Eia age, Muſa; tuos nè fòrs merearis Iambos,
Quę q; paras aliis fulmina, tute feras.
Luceſcit; jam Phœbus adeſt: Tu, Pieri, canta,
Ut ſtrepit æſtivo Sole cicada loquax.
Falleris (oh!) quæ Eurum, ſolitósq; adverteris ortus;
Promitur ex alio cardine noſtra dies.
Carolus indè venit, radiis veſtitus adultis;
Et liquidum roſeo ſpargit ab ore diem.
Quáq; reverſurus curru ſublimis eburno
Pergit, & Angliacos ungula pulſat equos,
Indè novum videas Helicona attollere culmen.
Atque Hippocrenen exiliiſſe novam.
Cujus muſcoſo ſub margine mille Poetæ,
Pectora vel Caroli numine plena, ſedent.
Hìc Maro grande tonat, Naſóq; Elegidia pangit,
Et docto Flaccus pollice laſſat ebur.
Quáq; ſtruit nuper Tragicum Bellona Theatrum,
Jam levis arguto Roſcius ore ſtrepit.
Nec tu, Muſa, tace: Saltem conare loquelam,
Et χαῖρε expedias officioſa tuum.

De fœdere fauſtùm confirmato.

QUi niger incubuit fatali nimbus ab Arcto,
Vinxit & hyberno pectora noſtra gelu,

Ordinibus variis noſtri diſcordia mundi.
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Auſpiciis animoſa tuis, audáxque volare,
Quò tua te fortuna vocat. Non degener Afer,
Non docilis ſervire Indus tua juſſa capeſſit.
Ecce tuo quantùm mutantur vota regreſſu!
Te veniente calor radiavit in omnia regni
Membra, atque Æthereæ redierunt urbibus auræ.
Salve optate redux, ſalve invictiſſime regum,
Quem populi munivit amor, quem fida ſatelles
Majeſtas ſtipat, formidatúmque ſerenum.

Carolus Scarborough, Art. Mag. Coll. Gon. & Cai.

SIc decuit gentes, Carolo faciente, redire
In pacem, ac tanta convaluiſſe manu.
Ille tegit Tribulum molli lanugine, noſtras
Ut ſine ſente facit, ſic ſine labe Roſas.

Nil

Nil belli reliquum niſi ficti eſt: jungere dextras,
Hæc pugna eſt: certè eſt conſeruiſſe manus.

Chr. Kaly, Art. Batt. C.C.C.

In reditum Auguſtiſſimi Caroli.

MUſa, age; rumpe moras: Cur alta ſilentia mordes?
Si taceant hodie barbita, quando ſtrepent?
Eia age, Muſa; tuos nè fòrs merearis Iambos,
Quę́q; paras aliis fulmina, tute feras.
Luceſcit; jam Phœbus adeſt: Tu, Pieri, canta,
Ut ſtrepit æſtivo Sole cicada loquax.
Falleris (oh!) quæ Eurum, ſolitósq; adverteris ortus;
Promitur ex alio cardine noſtra dies.
Carolus indè venit, radiis veſtitus adultis;
Et liquidum roſeo ſpargit ab ore diem.
Quáq; reverſurus curru ſublimis eburno
Pergit, & Angliacos ungula pulſat equos,
Indè novum videas Helicona attollere culmen.
Atque Hippocrenen exiliiſſe novam.
Cujus muſcoſo ſub margine mille Poetæ,
Pectora vel Caroli numine plena, ſedent.
Hîc Maro grande tonat, Naſóq; Elegidia pangit,
Et docto Flaccus pollice laſſat ebur.
Quáq; ſtruit nuper Tragicum Bellona Theatrum,
Jam levis arguto Roſcius ore ſtrepit.
Nec tu, Muſa, tace: Saltem conare loquelam,
Et χαῖρε expedias officioſa tuum.

De fœdere fauſtùm confirmato.

QUi niger incubuit fatali nimbus ab Arcto,
Vinxit & hyberno pectora noſtra gelu,

Solvitur in liquidum, Carolo veniente, ſerenum,
Próq; effundendo ſanguine, lacte pluit.
In Zephyrum Boreas abiit; leniq; ſuſurro
Mutavit raucos, murmura nota, ſonos.
Et tanquam oblitus quantas ſe prompſit in iras,
Oſcula pro crebro vulnere crebra tulit.
Frontibus adverſis dum ſeſe in prælia poſcunt
Diſcordes animæ, pectora juncta priùs,
Cognatæq; acies, olim quoq; ſanguine junctę,
(Heu!) conſanguineæ jam nimis eſſe parant:
Pax optata diu, Cœlo delapſa ſereno,
(Cœlum quæ ſecum ſed tamen ipſa tulit)
Hinc atque hinc niveo vinxit fera pectora nodo,
Atq; ità Victorem neutrum, & utrumq; facit.
Jámq; ferus gladius placidos ſinuatur in uſus,
Et flavæ Cereris munia curvus obit.
Scuta abeunt in raſtra, in aduncos pila ligones:
Nec ſonipes bobus conjugus ire negat.
In vacuis galeis ſuſpendit aranea telas,
Atq; apis ingeſto concava melle replet:
Nullâque abortivos rumpunt fera claſſica ſomnos,
Cantatur curva nil niſi pompa tuba.
Ut juvat (oh!) potiùs Fidei nunc jungere dextras,
Quàm priùs in bello conſeruiſſe manus!
Ut juvat alternis certare amplexibus, ac ſi
Mutaſſent iterum ſpicula Mors & Amor!
Hæ ſolæ Gentem lites utramque fatigant,
Exercéntque odiis pectora noſtra piis;
Scilicet, utra utram fraterno vincat amore,
Utra tibi placeat, Carole, terra magis.

Gu. Sandcroft, Coll. Emman. A. Mag.

Lemniſcus

Lemniſcus redeunti cum Carolo Paci appenſus.

SAlve, ô ſupernos placida quæ volvis dies,
Sudúmque cœli tendis, & beas Deos;
Pax alma, ſalve, Carolo haud impar Comes
Venis, diúq; cognitas viſis plagas.
Video jugales, par Columbarum, tuas
Mitis Magiſtrę candidum ornantes iter;
Temonis aurum cerno jam tutò ſui
Palloris oblitum; & per argentum Rotæ
Blandum micantes gemmulas. Latam viæ
Securitatem prodiga tapetis tegit
Oliva vernis, nec timet rugas novæ
Brumæ inquietas. Copia repleto venit
Superba Cornu, ſpargit & magnos ſui
Teſtes triumphi, fata dum rapit ſibi
Excluſus orbis orbe, nec reliquis dolet
Abſciſſa terris ſingularis Inſula
Beatiorem quę tenet Mundum domi.
Jam vana Cędes (quàm minax nuper!) jacet
Ipſa interempta; Jam repurgatę fugit
Radios honeſtos Lucis inſanus furor,
Fugit Rapina pervicax, fugit ſtuprum,
Et quicquid ingens Caroli Virtus negat
Poſſe tolerari. Sancta conſurgit Quies,
Audętque Pietas eſſe: Non timent Boni
Timere Superos, nec Poli terram pudet.
Hęc dona Pacis: ſcilicet Pacem decet
Tales referre gratias Pacis Deo.

J. Beaumont, Coll. S. Pet. So.

Irenodia Cantabrigiensis.

GEns armata tuum formidat, Carole, vultum,
Submittítque tuo colla premenda jugo.
Qui venit, vidit, vicit, sine fulmine belli,
Belláque difflavit, quis nisi Cęsar erit?
Si sic Te metuant gentes, sic numen adorent,
Quàm parvo mundi tempore Victor eris?

Sam. Knightley, C.C.C.

COnsiliis, Henrice, tuis hoc debuit Anglus,
Candida quòd Rubræ sit Rosa juncta Rosæ.
Auspiciísq; tuis, Jacobe, Britannia debet,
Quòd sit finitimis Anglia juncta Scotis.
Magne, Scotos Anglis, Anglos sibi, Carole, reddis,
Et Patre & Proavo dignus utrinque Tuo.

Johannes Barrington, Coll. Regal.

Ἐς τὰν ποτ᾽ ὡς Σκότως συγγραφθεῖσαν εἰράναν ἐπιδημοῦντος
τὸ μεταξὺ ἀρὰ τοῖς Ἄγγλοις
τῶ λοιμῶ.

Εἰράνα τὸν Ἄρηα κατειργάσατ᾽, ἀλλάγε λοιμὸν
Εἴπατε ὤνθρωποι πῶς διαφαξόμεθα;
Καὶ γὰρ ἀποδεράντες τὰ βροτήϊα ὅπλα, τί σεμνὸν,
Ὄφρα βελεσσιχαρεῖ δαίμονι συμπέσομεν;
Ἀλλὰ δή ἐντί τις εἰράνα, ἂν οὐ δύναταί τις
Δαίμων ὀχλᾶσαι, οὐδ᾽ ἐθέλει ὁ Θεός.
Ἁδὲ λόγον ψυχᾶς ποτ᾽ ἀλαθέα ἁρμογά ἐντι
Ἁνίκα νῷ εἰκεῖ ἄσμενα πάντα πάθη.
Τοίαν οὐδὲν πῆμα ὀπισκιάσαιτο γελάναν,
Ἄσβεστον καθαρᾶς χάρμα δικαιοσύνας.

Ἐρρῖκος ὁ Μορῦ, ὁκ τοῦ Χριστοῦ.

ΈΙΣ

ἘΙΣ ἈΝΑ'ΚΑΜΨΙΝ ΤΟΥ ΛΑΜΠΡΟΤΑ'ΤΟΥ
Βασιλέως Καρόλου ἐκ τῆς Σκωτίας.

Χριστὸς μὲν Βασιλεὺς Χριστῷ Θεῷ ἔπλεθ' ὅμοιος,
Ἥλιος ἐν κόσμῳ καὶ * φάος ἐν Σκοτίῃ. * Joan. 1. 5.
Νῦν δ' ἐπανέρχεται ἄμμι παλίντροπος ἠΰτε Φοῖβος,
Ἐλπὶς ὃς ἡμετέρου καὶ φάος ἐστὶ βίου.
Χειμερίῃσι τροπῇσιν ἀνέρχεται ἠέλιος ὣς,
Πάντ' ἐπεὶ ἐς Βορέην ἐκτολύπευσε δρόμον.
Ἡμέας οὖν ἀνίοντος ἐπὶ φάτις ἤλυθεν ἐσθλὴ
Ἠελίου, ἔρδιειν χρὴ μακάρεσσι Θεοῖς,
* Πανδήμῳ τ' ἐναγγέλια προφέρεσθαι ἑορτῇ. * Procop. Got. 2.
Ὧδε παλαιοῖσιν γὰρ Βρετανοῖσιν ἔθος.

Ἰάκωβος ὁ Δουπόρτου, ἐκ τοῦ συστήματος
τῆς παναγίας Τριάδος.

In Augustissimum Regem Carolum è Scotia reducem.

QUàm dolet absentem gens desolata Monarcham,
Cingitur & lacrymis insula plena suis!
En pestem, morbósque graves & funera multa,
Dum caruit radiis Anglica terra tuis.
Cessant (nec mirum) regni Comitia magna;
Corpus quippe caput sentit abesse suum.
Sed reddis vultum. Sunt omnia protinus alba,
Et recreas populi languida corda tui.
Atq; redis victor Scotiæ, multísque tropæis
Lætus ad Angligenas, Carole magne, venis.
Captivæ mentes populi, pacísque Triumphi;
Hæc sunt virtutis præmia magna tuæ.
Eminet in Caroli pulcherrima gemma Corona
Unio: regna potest vincere, corda potest.

M. Culverwell, Mag. in Art. Coll. Emman.

QUin prome tandem flammeum è ſinu jubar,
Dies dicate ludicris.
Et qui quietè ducitis dulces moras,
Amica Muſis otia,
Calamos inertes, pulvere ſepultas lyras,
Sciente dextra tangite.
Rediit Britanni Numen auguſtum ſoli,
Felicitas, Pax & Salus.
Quid fulminantes, nuncios mortis, viros,
Quid arma, caſtra ſcribimus?
Quid Martis excors Numen, & ſtultos metus,
Inane nomen enſium?
Et mutilati corporis crudum decus
Quid refricamus vulnera?
Hæc flere Patres funerum noſtri mala,
Hodiéq; flet Germania,
Quæ jurgiis periit ſuis, & jam ſuas
Dolet ruinas triſtior.
Cùm, ſulphuratus ignis è turri micans,
Remugiere fulmina,
Lethale vulnus junxit hoſtes hoſtibus
Affinitate ſanguinis.
Priſca hæc ſciebant & gemebant ſecula;
Hęc ſculpta narrant poſteris.
Nos incruenta pax reviſit, nos beat,
Diadema ſanciens duplex.
Victus rubeſcat arbiter lati maris,
Oliva floret Palladis:
Major triumphis perſtrepat paſſim ſonus
Solennioris gaudii,
Dum Veſper anni Vere glorioſior
Dat Patriæ ſuum Patrem.

A. Fleet, Art. Bacc. Aul. Cath.

Sed

Irenodia Cantabrigiensis.

In auspicatissimum R. CAROLI reditum carmen votivum.

REx *nunquam moritur*; nec scit sine Rege popellus
Vivere; Quàm facilè est Rege abeunte mori?
Esse dies poterit cùm sol se subtrahit **Orbi*?
Quid mora? Redde diem, Scotia, vel morimur.

* sc. Britannico

EAla ðu Garrecger lond
Gelic rum lafe on þam rtrond
For hpi rpa lang on rar gerætrt?
Forþam þin * Ceorl Cýninga betrt
Na ofer Breoton lond'r gemær
Ac to ðam Orcadar gan ðær;
Ðæt þeor Jglond reo iu þær an
Fram þir annýrre ne gepan.
Ðam cempan oferrpýþde frih.
*Ond cýnger hond gerealde grih;
Gerpýgaþ porulð Francna * Ceorl
Spa lang rpa Brýton receþ Ceorl.
Him * Scotta Jglond rceal gerýng
Ond fægniaþ Breoton on hýr Cýng;

* Ceorl. *maritus, sponsus.*

**D. Hen Spelm in Concil. pag. 623. Lambard. in ἀρχαιονομ. fol. 128.*
* *Carol. Magn.*
* *Hibernia.*

Guil. Retchford, Art. Bac. Aul. Clar.

QUæ modò Brutigenas, felix tot secula nomen,
Una maritavit non violanda fides,
Quàm propè funesti sensit divortia belli?
Quàm propè dissidiis fœdera rupta novis?

Ah

Ah bene quòd ſolito gens utraque gaudet amore,
Jungit & averſas, Rege jubente, manus!
Scilicet hæc nos fata manent, ſit ut unus & idem
Finis amicitię, finis & imperii.

Guil. Poulteney, Regal. Generoſ.

ECquid Muſa poteſt juſto conferre triumpho?
Ecquid erit noſtrî, vota Latina fore?
Quantillum hoc! Sed gens negat officioſa tacere
Gaudia, quæ potis eſt ingenioſa loqui.
Et quia nil ultra chartas Academia donat,
Se dedit in pronos, ut pudibunda, pedes:
Spondeus ſacer eſt; currítque Trocheus; ad unguem
Dactylus; atque ſuum munus Iambus obit.
Hi ſervire pedes Capiti ſtuduere, quòd illos
Serves à nimio, Phœbe reflexe, gelu.

In reditum Regis Pacifici,
Iambi στιχηρικοί.

* iv. *HEnricus ille Galliæ, frequens bello,
Sentire quid pax eſſet, addidit votis:
At Anglus, olim neſcius quid hoc belli
Murmur tonantis eſſet, audiit nuper.
Lis, hoc an hoc ſit optimum. Patri natus
Pace eſt ſuperſtes: filio Pater bello.
Tormenta primulùm Monaſticus fudit:
At miles ære feſſus edidit prælum.
Nos, gratulantes Principi retroverſo,
Omnes olivas laurea coronamus.

Johan. Sherman, T. C. S. B. T.

In

In exoptatam Magnæ Britanniæ pacem & unionem factam per Augustissimum Regem

CAROLUM,

è Scotia nuper redeuntem.

FLorida cui primò, [a] Phœbo sacrata, *Genistæ*
Planta dedit nomen, [b] *Pardis* dedit Ille *Leonem*, [c]
Neuster Magne, tuis. *Inscripti nomina Regum*
Tandem *nascuntur Flores* [d]. Hinc *floribus* olim
Scuta dabant Reges, nexisque impressa Corollis,
Angle, tui: crebræ hinc Lites, & jurgia nata,
Belláque contiguûm plusquam civilia *Florum*,
Non *Tua*, non *Hominum* dicas, sed prælia *Florum*.
Aurea quærebant *Flores* ancilia Regum
Asseruisse sibi, Regale acquirere nomen
Solliciti. Primò *Celtarum Germina* certant,
Contendúntque sacris imponi Lilia Scutis [e].
Lilia, *Cressiaco* sed quæ suffusa rubore,
Indè *Rosis* violata putes. Hinc sanguine tinctæ
Successere *Rosæ* [f]. At *Rubræ* vincuntur ab *Albis* [g]:
Et *Rosa* succedens mox *Tertia* [h] vincit *utrasque*.
Viderat exanimes per mutua vulnera flores
Carduus [i]; & lætum gelidis caput extulit agris;
Extulit, & sese *Regalibus* inserit *Armis*;
Hinc Lites crevere novæ, nova jurgia *Florum*.
Prospexit Natura suis; & misit ab alto
Qui dirimat *Florum* lites.

En Carolus Ille,
Carolus Ille suis, Justissimus Arbiter inter
Flores: Ille *Rosisque Rosas* & *Lilia* felix
Miscuit, & *Spinas* concordes junxit *utrisque*,
Subjectásque simul divina *Carolus* arte.
Et, nè fortè novæ lites moveantur ab illis,

[a] *Hen. 2. Anjt.*
[b] *Normaniæ,*
[c] *Aquitaniæ, Insignia.*
[d] *Ex Planta Genistæ Plantageneta nomen.*
[e] *Sub Edovardo 3.*
[f] *Sub Hen. 4, 5, 6.*
[g] *Sub Edovar. 4, 5. & Rich. 3.*
[h] *Hen. 7.*
[i] *Inter Insignia Scotiæ.*

Prudens instituit *Flores* munire *Leone*[k];
Quem vigilem cingunt sua *Lilia*[l]. Sic sua poma
Hesperidas tenuisse ferunt vigilante *Dracone.*

k *Leo, Angliæ & Scotiæ Insigne.*
l *Leo Scotiæ cingitur Liliis Galliæ.*

Sic *penitus toto divisos orbe Britannos*
Tu teneas *indivisos sibi*, Carole, semper
Subjectósque tibi: Cui *serviet ultima Thule.*

J. Sadler, M. A. Coll. Emman. Soc.

Pia increpatio.

REddas Te populo tuo Columnam,
Reddas pignoribus tuis Parentem,
Reddas, Carole, conjugi Maritum,
Reddas omnia, Patriámque nobis,
Imò Nos patriæ, tuo recessu
Qui nostris sumus Exules in oris.

Matth. Day, Regal.

EN redit innumeris potior Pax una Triumphis:
Túque ipsa potior, Carole, Pace redis. !
Cui meliùs Bellum placuisset, Proditor esto;
Et mala consilii sentiat ipse sui.
Et qui non properat redeunti applaudere Regi,
Perpetuò sedeat, perpetuóque gemat.

Interea Musæ canimus: Quid possumus ultrá?
Possumus hos versus, Rex bone, flere malos.
Scilicet Ingenium belli terrore fugatum
Unà cùm Dominò Rege redire nequit.
Nec mirum; Rex fertur eques pernice volatu,
At solet Ingenium carminis ire Pedes.

J. Booth, B. T. C. C. C. In

Irenodia Cantabrigiensis.

In hodiernam Magnæ Britanniæ felicitatem.

SOrdet & Elysii jam nobis fabula campi:
Anglia deliciis se beat ipsa suis.
Scilicet in propriis felix sedet Anglia sylvis,
Dum lambit Niveas Purpura grata Rosas.
Dúmque Rosas fortis tutetur Carduus, Anglis
Hesperidum fictæ despiciuntur opes.
Angliacísque Draco est: Carolus nempe excubat hortis;
Et vigil Herculeos nil timet ille dolos.
Noluit Hic Flores laceraret Carduus almos:
Vulnere purpureas noluit esse Rosas.
Hic nova sedata percussit fœdera lite:
Sic bene conveniunt Carduus atque Rosæ.
Sic ô sic vigeant hîc Flores, Carduus illic,
Servet ut intactas plurima Spina Rosas.

Guliel. Birstall, Coll. Regal.
Art. Bacc.

ΠΡΟ'Σ ΤΗ'Ν ΜΕΓΑ'ΛΗΝ ΒΡΕΤΑΝΝΙ'ΑΝ,
τὴν Νῆσον Τείγωνον.

Πῶς ἐρατοῦ τοσάκις καταλύεις πῆγμα Τειγώνου
Γαῖα Τείγων'; Ἤδη χάσμασι πῶς τε τέοις;
Ἐν δ' οὐδὲν, μικρόν τε Δύω, ἔστι τρία πάντα.
Ὦ σοι ἀεὶ γνώμης, Πότνια Γαῖα, καλῆς;
Οὐδὲν Ἁπλῆ δυνάσαι, Διπλῆ ψιλὰ, πάντα δὲ Τριπλῆ·
Ὄιμοι καὶ τοσάκις πῶς κατὰ ταῦτα μελεῖς;
Ἀλλ' ἄγε νῦν μορφὴν Τριάδος κάρτυνε θοϊκήν.
Εὖ ἄγε νῦν χοῖνόν σοι καλὰ πλάττε Τριπλῆν.
Οὕτως Ἀγγλιακοῖς ἔσεται καὶ Ὄλβια πάντα,
Ἀγγλιακῶν τ' ἐχθροῖς δείματα πάντα κακοῖς.

Αὐτός.

SEd redit. Ofacili pacatum thure tonantem,
Et pronos in vota Deos! ſuſpiria pridem,
Heu trepidi, & dubios animo concepimus æſtus;
Si via declivis nimiùm, ſcopuloſáque ſaxis
Surgeret; Audaci quateret ſi rupe quadrigam,
Et ſacrum deturbet onus; Borealibus auris
Inſuetum ſtridere gelu; ſeu fœdera Scotus
Fregerit, & dubiis ſeſe concrederet armis.
Cuncta pii, at fruſtrà, & caſus expavimus omnes;
Cùm fama eſt quàm tum (Cæſar) ſed pulchrior ora,
Et jam projecta ambibat Te Caſſide Pallas:
Molliit horrentes Mavors in fronte tumultus,
Blandior & torvum compſit caput; illico juſſit
Omnia bellorum tormenta, atque æra ſonora
Occludi, niſi quę Majoris conſcia Divi
Sponte ſuos rupere ſinus, ſenſúque tumebant
Lætitiæ, & gravidos volvere in gaudia motus.
Accepit ſonitum Cęſar, nec inhorruit ictu:
Nec mirum, ſi non exterrent fulmina magnum,
Qui facit illa, Jovem. Neq; tela laceſſere Martem,
Sed recreare ſolent. Sed enim quæ tanta ſuperſtes
Cauſa fuit, noménque metûs, cùm poplite prono
Certarunt avidi venturum lambere campis
Numen, Cæſariémq;, oculósq;, manúsque, cupitósq;
Artus, atque omnem hauſerunt in lumina Regem?
Mox latè attolli plauſus, fuſósque triumphos
Irradiare, manúmq;, atq; æthera fervere votis.
Tu verò miſcere animas? Tu fœdera priſca
Et memorare fidem? Quid? ſéne inamabile bellum
Sumere, ſéne hoſtes, Carolóque obſiſtere Regi?
Proh facinus! Neq; ſi armatos Fortuna miſellos
Finxerat, at vanos, mendacésq; improba finget?
Scilicet ut ſancta eſt ea lex, pietásq; triumphi,

Jam

Jam piget hoſtilis conſcriptum militis agmen,
Materiámque armis quæſiſſe, & ponere caſtra,
Et bellum, infelix nobiſcum jungere bellum,
Quo noſtrę fugere acies, inhoneſtáq; terga
Subduxere neci: piget omnem explodere molem,
Noſtráque victrices fiſti intra mœnia turmas.
Cuncta ea facta pigent, aut jam piguiſſe putemus,
Poſtquam vivacem propiori luce calorem,
Infuſámque bibunt præſenti Numine flammam,
Nec jam ſit ſuſpecta ſalus, quæ certa refulget.
At veluti cùm ſol propria in ſtatione relicta
Deſeruit ſedem motûs, aliósq; benignus
Inviſit populos, ſi longiùs uſquè moretur,
Miramur trepidi amiſſæ diſpendia lucis,
Et querimur tardos lento temone jugales.
Ergò redi, quò Te revocant non ficta Tuorum
Vota, & palantem fœcunda lumine Gentem.
Jam thalamus, jam Sponſa vocat, jam Carolus acer
Argutum meditatur Ave: jam fida Potentes
Pectora, & ardentes reditu inſtruxere lacertos:
Quin & in adventum mores, animósque priores,
Et jam dedidicit temeraria murmura vulgus,
Jámque petit veniam: jam, ſi Te Scotia ſervet
Longiùs, hoſtis erit. Sed fas mihi credere ocellis?
An video alipedis vectum ſuper ardua dorſi
Innantem remeare diem? Radiósque, comásque
Conſpicio, & toto ſe præbet Carolus Aſtro.
Salve ô certa ſalus populi! Téne ergò videmus,
Te fruimur rurſum, atque oculis illabere noſtris?
O ſuperi! Jam Te quondam trux Scotia poſcat
Scilicet, & reducem votis ardentibus optet,
Non dimittemus, non, ſi licèt icta procella
Arctoa, & multa frigens tremat uſta pruina
Abſenti damnata die. Non, rurſus opimam

Irenodia Cantabrigienſis.

Si numeret palmam, partúmque ſine hoſte tropæum,
Et totum in reditûs pretium cumulaverit, unum
Unum non emeret radium, aut jubar unius Aſtri.

Rich. Maſon, M. A. Coll. Jeſu Socius.

שיר פשוט ומרבע

Sive Ode dimetris & longis ſyllabis tota conſtans.

מי הוא עולה מהצפון
יקר הולך ורב גאון
מלך כבוד הוא העולה
מלכנו מצפון גולה
בא בחתן מחפתו
בא כשמש ממזרחו
מרפא תחת כנפי אורה
כצרור חיים קירון עורה
אשרינו רואים זיו עיניו
אשרינו על שפע פניו
גילי נא ברת עמי שמחה
כל הארץ פצחי רנה

זרח אור מאופל לנו
מצלמות צוהר בנו
כי כמעט לסרום רמינו
גם חקלת דמא היינו
הנה נא בעדן ארץ
לנו טוב כנחל פרץ
צדק גם שלום נשקו
חרב גם כירון רחקו
גילי נא ברת עמי שמחה
כל הארץ פצחי רנה

R. Cudworth, M. A. Coll. Emman. Socius.

Irenodia Cantabrigiensis.

Τοῦ Καρόλου νοστοῦντος ἔαρ νέον Ἀλβίον ἔσχε,
Καὶ θαλεραῖς ἀκμαῖς ἔστεφε στέρνον ἅπαν.
Ὡς ῥόδον ἐκ καλύκων ἐπὶ παντὸς χάρμα γενείου
Πορφύρεον· ῥοδίοις χείλεσ' ἐφῖζε γέλως.
Εἰρήνῃ τε πόλεις ἠὐπλοκάμῳ τεθαλυῖαι,
Κάλλεά τ' Ἀγγλιακῶν τηλεθόωντα νόμων.
Ὑμνοῦσθαι μὲν ποιητῶν εἰώθασιν ᾠδαῖς
Φύλλα κόμαι δένδρων, κἄνθεα γηγενέα.
Ἄλλο δ' ἔαρ πολὺ κρείσσον ἔδωκεν ὀπωρινὸν Ἄγγλοις
Ἡμέτερος νοστῶν ἥλιος ἐκ σκοτίης.
Ἄμβροτος ἐκ τούτου ἀκμὴ, γῆς ἰκμὰς ἐκεῖνο.
Τοῦτ' ἔαρ ἀνθρώπων ἐστὶν, ἐκεῖνο φυτῶν.

Laur. Sarson, Coll. Emman. Socius.

ERgò redi fama major, qui luminis ictu
Vincere sic poteras Scotos, quod fulmine belli
Nōn alii valuere: Redi, Vox illa Senatûs
Cardine jam summo dubii, populíque timentis,
Quod fecere, malum: Blandæ vox illa Mariæ,
Quæ petit absentem crescente in Principe Regem.
Ille sapit regnum, curísque adducere vultum
Incipit, & varios Populi sentire tumultus.
Insidet imperium fronti, Primæva senectus
Fulget in ingenio, majestatémque verendam
Triste supercilium spargit; Scotísque solutis,
Frons diffusa priùs rugas collegit, Ierne
Intumuit postquam solita feritate rebellis:
Infestum velut agmen apum, quæ spicula contra
Tendere, ferventésque acies miscere laborant:
At squamis Rex clarus adest, & turba quiescit;
Hic dat jura favis, & propugnacula servat.

Tho. Montague, Coll. Regal. Socius.

Quàm

QUàm propè triſtis hyems ſqualentes urere campos
Abſente viſa Carolo!
Quàm propè Cimmeria miſcerier omnia nocte,
Et ruere in antiquum Chaos!
At redit, & tenebris lumen diffundit abactis
Anglos reviſens Carolus;
Qualiter occiduis ubi Cynthius exilit undis
Ut reddat ablatum diem:
Et quacunq; citos vultu radiante jugales
Pacis ſequeſter incitat,
Hunc circumvolitat niveis Concordia pennis,
Nubémq; belli diſcutit;
Soláq; Brutigenis lis iſta, Scotíne fruantur
Præſente, vel nos, Carolo.
Quin agite officiis gens utraq; pergite Regem
Sic promereri Carolum,
Lætáq; ſepoſitis vigeat pax aurea telis,
Longúmq; Mavors exulet.

Tho. Crowch, Regal.

OCyùs ipſe veni, non eſt cur, Carle, moreris:
Empta mora Caroli diſplicet ipſa ſalus.
Nos aliquid pejus bello ſentimus; & ipſos
Jam vel felices credimus eſſe Scotos.
Sed redit; atque illum ſequitur Victoria mira;
Pacis enim eſt, Belli quæ ſolet eſſe, comes.
Acquirunt alii truculento in Marte triumphos;
Tu ſine Marte potens, Carole, victor eris.
Terribiles bellis multos audimus; at ipſa
Credibile eſt Veſtram bella timere manum.
Educunt alii populos ut perdere poſſint;
Tu tantùm ut poſſis paſcere, Carle, tuos.

Sortem

Sortem ô diverſam & miram! Tua, Carole, multi,
Hoc ſolo ut poſſint vivere, bella petunt.
Sic qui non pugnas bis vincis; námq; triumphum
Qui nulla ſteterit cæde triumphus habet.

Guil. Croyden, A.B.C.T.S.

De rebus in Scotia per Auguſtiſsimum Clementiſsimúmq; Regem non vi & armis ſed lenitate compoſitis.

PHœbus volentem prælia me loqui,
Victas & urbes, & ſata languida,
Non falce ſed ſtricti reſecta
Præpropero gladii furore;
Non antè viſa commonuit Dea,
Juſsítq; molli nectere carmine
Paci corollas, & ſuperbos
Ducere lætitia triumphos.
Tumultuoſis, Scotia, jurgiis
Quæ liberavit te manus, & tuos
Quæ cura protexit tremendi
Indigenas per acuta belli?
Vagina ſemper plena domeſticum
Servavit enſem, nec vagus invicem
Spumoſa mordentis lupata
Quadrupedis glomeravit horror:
Non prata fuſo ſanguine pinguia
Fuere cuiquam viſa rubeſcere:
Luſorios utrinq; ſcloppos
Edidit, evomuítq; brutum
Bombarda fulmen, quale Diespiter
Irâ ſolutus miſerit, ilice
Fortaſſe tacta, cùm Bidental
Jam fieri meruiſſet adſtans

Reus. Duelli dulce genus, ſuas
Cùm, Marte ſopito, Venus explicat
Hinc indè diffuſas cohortes,
Et rigidis potiore pilis
Vultu coercet corda ſequacia,
Furata riſu, dum bene pendula
Laſcivit, ejectis ſagittis,
De niveis humeris, pharetra.
Quid Carolinæ non facient manus,
Quas perbenigno numine Juppiter
Suſtentat, hoſtilésq; turmæ
Compoſitis venerantur armis?
Hiſpane, talem ſi tua dextera
Sumpſiſſet haſtam, Flandria non ſuas
Tot Chriſtianorum cruore
Jam toties maculaſſet undas.
Dudum remotis Belga tumultibus
Miſiſſet almo fortia ſub jugo
Quæ colla non ipſum domabit
Horriſoni tonitru Gradivi.
Fruſtrà, gemiſcunt cùm Tibi ſub notis
Eurísq; claſſes, ad miſeras preces
Curres; ſubiratus metalla
Nè raperet pretioſa pontus;
Nam, ſi quid Indus Nauta reduxerit,
Æſtus reſorbet Civicus, & Maris
Orando pacati favorem
Perpetui rapit unda belli.

P. Samwayes, in Art. Mag. Coll. Trin. Socius.

In

Irenodia Cantabrigiensis.

In mensem Novembris.

O Clarissime mensium November!
Tu Regalibus inclytus quotannis
Stas Natalibus; ínque te videtur
Non solùm Carolus fuisse natus,
Sed jam, dum steterit redux, renatus.
Posthac fronte tua geres hoc omen,
O clarissime mensium November!

Guliel. Fairebrother, Coll. Regal. Socius.

CArole vicisti. Regem Dominúmq; fatetur
Te Scotia, (heu!) nostris jam bene docta malis.
Quid desiderium ulteriùs populíq; Patrúmq;
Negligis, & patriæ gaudia vera tuæ?
Nil Te moverunt vidui suspiria lecti?
Et frustrà amplexus ambiit alter amor?
Crede mihi, nobis non est victoria tanti,
Et querimur Scotiam jam nimis esse tuam.
Sed quid abes? Tanti quid protulit extera tellus,
Ni forsan memoras hanc genuisse Patrem?
Felicem Scotiam! quam non odisse licebat,
Fas soror invideat jam viduata tibi.
Siccine vicisti? Cur non victore fruamur?
Sic tua victorum palma triumphus erit?
Credibile est veteres discent iterare furores;
Quàm dulce est vinci sic, didicere satis.
Aspice, jámq; novos commovit Hibernia fluctus,
Victricésq; manus ambit avara tuas.
Imò Tibi quis non collum summitteret hostis,
Si poterat simili conditione frui?

Quin hîc ſiſte gradum, meliùs tibi conſule, noli
Tam parcus populi prodigus eſſe tui.
I verò, Scotia, & ſummis appone triumphis,
Anglorum invidiam quòd meruiſſe potes.

Gu. Chamberlaine, Art. Bacc. Trin. Coll. Soc.

PUlchrior auſpiciis quò pergeret Anglia lætis,
Carole, quin noſtros tendis adire lares;
Quin properas greſſúsq; tuos currúsq; micantes?
Quid feſtinantes triſte moratur Equos?
Te vocat in propria ruitura Britannia mole,
Ultima Te ſpirans Anglia fata vocat.
Sacra vocat Te cura Patrum, Te cura ſenatûs,
Te vocat imperii gloria tota Tui.
Ah quoties ſibimet, Certè redit, Anglia dixit?
Iné; morę cauſis ingenioſa fuit.
Sæpe dolet ſtrictos Boreali frigore currus,
Mox queritur celeres non ſatìs eſſe rotas.
Sæpe Deos timet iratos, venturáque fata,
Quòd Te Palladium non videt urbe ſuum.
Sæpe Tua queritur ſpoliari luce Britannos,
Et nimiùm noſtro Sole calere Scotos.
O redeas, noſtróque mices jam purior òrbe,
Vere novo triſtis luxuriabit hyems.
Ah propera! Cernis quàm fulget Hibernia in armis?
Te vocat Imperii cura ſecunda Tui.
Gratum oſtende caput, meritas dabit impia pœnas,
Docta olim Angligenæ quid potuere manus.
Sentiat illa Tuam qua Scotos viceris artem,
Et ſine pugna iterum victor ab hoſte redi.
Innumeros alii quęrant ſibi clade triumphos,
Sed non vincendo vincere, palma tua eſt.

Car. Rich, Coll. Trin. Socius.

In

Irenodia Cantabrigiensis.

In salvum clementissimi Principis Caroli Reditum è Scotia.

NOx, & nocte dolor longè deformior hospes,
Ite, reluctanti date livida terga Diei:
Immortale jubar Caroli præsentia latè
Vibrat, & insolito flagrant præcordia zelo.
Relligio rediviva viget, nec Quinqueviratûs
Ullius obscuri metuit mysteria cæca.
Ad Caroli reditus, quæ gaudia! Quàm nova rerum
Induitur facies! Sudant Altaria, Sacris
Templa sonant populi votis tot ubique fluentis,
Ut propè Rostra ruant, convulsáque marmora clament:
Ipsa movent pia saxa, Deum hæc agitare putares
Præsentem, Carolóq; suas submittere sedes.
Hinc Pauli veneranda Domus caput erigit, & se
Tollens, extensis Regem procul excipit ulnis,
Et fugit ad Carolum, veterem vix tuta per Aram.
Ut durum domuisse genus divinior Orpheus
Fertur, & humanas truncos docuisse choreas;
Cujus ad accessus assurrexere propinquæ
Sylvarum classes, & grato murmure plausum
Exhibuere suo facili querceta Magistro:
Sic simulac Carolina novos afflavit honores
Frons tranquilla, suo populum candore serenat;
Turba stupore silet, mitésq; liquescit in artes.

Quare

Et sor or & conjux hoc annue, Scotia, Regi,
Quod soli jus sponte datis; Temone soluto
Qui licèt Æstivo, Boreæ stabuletur in oris,
Ponat & in nivea rorantia stragula pluma,
Gaudet in Hesperio tamen hybernare cubili.

T. Yardley, Trin. Coll. Bacc.

FLeverat, atq; aliis oculorum immerſerat undis
Orpheos amiſſam Turba Novena lyram.
Pòſt erepta Hebro trepidantibus additur aſtris,
Et nunc Ætheriis accinit illa modis.
Hæc lyra Tu, Cæſar: Nuper Te Chamus ademptum
Fleverat, & tacitis altior ibat aquis.
Redditus es: Tibi cùm ſerò filum Atropos occat,
Dulcior Angelici ſuada futura chori.

Joan. Collins Coll. Regal.

Carolo Reduci vale.

SEu Te, præcipiti fundens ſua gaudia curru,
Salvere, aut titubans lingua valere jubet;
Gratus hic error erit: Stabili qui regna ligaſti
Fœdere, verba priùs diſſociata ligas.
Nam niſi tu valeas, nec nos ſalvere jubebis,
Non placet imperio morigerare tuo.
Nec niſi Te ſalvo, fas eſt valuiſſe, medelam
Exſuperant veſtræ vulnera tanta manus.
Sed rediens (potis es viſúq; manúq; mederi)
Nos ſalvere jubes atque valere ſimul.

T. Everett. Coll. Regal.

CArole, quæ reducem ſtudioſa pediſſequa currum,
Et curſu alatos vincere certat equos,
Haud mercedem aliam Mea muſa aut præmia poſcit
Quàm radios vultûs, Maxime Phœbe, Tui.

Oliverus St-John Armiger, è nobili familia Comitis de Bullingbrooke, Aul. Cath.

Bella

BElla per Arctoos plusquam civilia campos
Júsque datum gladiis canimus, populúmq; beatum
In sua damnoso ruiturum Fata duello.
At sistas Lucane pedem: Licèt ista Neronem
Secula non timeant, haud tanta licentia Vatum est,
Nostra nec errantes absolvunt Jura Poetas.
Quin potiùs quæ læta magis, quę tuta canamus,
Nostrum iterum Carolum & partam sine sanguine pacẽ:
Macti animis, Reditúq; Angli gaudete secundo.
Venit Iô? Quìd nuper ut ad spectacula Martis
Angustos nimio stiparunt milite vicos,
Vanáque finitimę luserunt prælia gentes?
Desistant quos fessa diu Germania misit
Pugnam inopes sperare Duces, atque utile bellum,
Felices Martis Furias, pacémque redemptam:
Roma nec à sævis venalia fœdera Gallis
Imputet huic populo. Si Leges Actáque firmant
Ipsæ Iræ: si debemus civilibus Armis
Sacra, Magistratus, Populum, sanctúmq; Senatum,
Cum damno pax nulla venit, sunt tristia tanti
Dissidia, & paribus duplex exercitus Armis,
Qui trepidabat uter primùm concurrere vellet
Et scelus esse suum. Tanto in molimine rerum
Subvenit Pietas, & bellum surripit Armis.
Quis furor, ô populus, tanto movisse tumultu
Suspectas acies? Quídve hoste carentia justo
Bella velis, Thamesinque tuæ committere Tuedę?
Cúmq; Palatinus Rhenum mœreret ademptum,
Aureáque Hispanas ditaverit India classes,
Arma geri placuit spoliis ornanda tuorum,
In quibus est Virtus crimen, Victoria clades,
Præmia nec belli, nec spes erit ulla Triumphi?
Pacificum tantos Regem excussisse furores
Plaudite, civilésque Anglis avertere pœnas;

Illius

Illius ut laudes (& quid datur amplius ?) Anglo
Et Scoto laudante canam. Pars omnis in illas
Convenit, ínque illis eſt Factio nulla Triumphis.
Bella gerant alii, ſint noſtra ex pace Tropæa,
Párque novum pia Fata vetent concurrere, Regem
Et populum. Quin & noſtris Muſísq; virísque
Te veniente animi ſurgunt; Te Rege Sacrorum
Florebit Sacer Ordo iterum, Comitésque redibunt
Diva Fides, Fidei & pulcherrima filia Virtus,
Et Pietas, & digna Deo præſente Venuſtas.
Te ſine finitimi quæ nunc velut æmula cœli
Surgit adhuc Paulina domus, collapſa repentè
Traxiſſet ſolida Librósque Scholámque ruina.
Scotia ſed poſtquam Fatis unita ſecundis,
Et geminum agnoſcunt nunc utraque regna Jacobum,
Illa Tibi, quem Tu Domino, præſtabit honorem.
Sed ſi Bella fremant iterum, ſi terror & omni
Tempeſtas regione cadat, tumidæque procellæ,
Si poſitum furibunda reſumat Hibernia ferrum :
Ut Boreas rapida conſurgens arduus ala
Per vacuum furit, & cœlo terrísque minatur,
Mox ubi jam primas conſumpſit fervidus iras,
Cedit anhelus retro & longè murmura miſcet,
Indè ut collectæ vires, animúsque receptus,
Ingruit horrendùm, & vaſto diverberat auras
Cum fremitu; nutant ingentis culmina Tecti,
Ille ruit, regnánsque altè nemus omne fatigat :
Arx immota ſtat, atque aptis ſe ſuſtinet ipſa
Viribus, & proprio defendit pondere bellum;
Sic ſeſe ſolo munitur Carolus: Ille,
Ille ſuas arces & Regna, ſed integra, vallo
Natorum ingenti, Se Séque tuebitur ipſo,
Impleat ut campum Caroli Stirps; Regius unde
Floreat immenſis ingens exercitus agris.

R. Creſwell, T. G. Socius.

An Ode upon the return of his Majeſtie.

WElcome, Great Sir, with all the joy that's due,
To the return of Peace, and You.
Two greateſt bleſsings which this age can know;
For that to Thee; for Thee to Heav'n we ow.
Others by warre their conqueſts gain,
You like a God your ends obtain:
Who, when rude Chaos for his help did call,
Did onely ſpeak, and ſweetly order'd all.
This perfect Concord in no bloud is writ;
None can grudge Heav'n full thanks for it.
No mothers here lament their childrens fate,
And like the peace, but think it comes too late.
No widows heare the jocund bells,
And take them for their husbands knells.
No drop of bloud is ſpilt, which may be ſaid,
To mark our joyfull Holy-day with red.
'Twas onely Heav'n could work this wondrous thing,
And onely work't by ſuch a King.
Again the Northern hindes may ſing and plow,
And fear no hurt but from the weather now.
Again may Tradesmen love their pain,
By knowing now for whom they gain.
Their Armour now may be hung up to ſight,
And onely in their Halls the children fright.
How was the ſilver Tyne frighted before,
And durſt not kiſſe the armed ſhore.
His waters ran more ſwifily then they uſe,
And haſted to the Sea to tell the news.
The Sea it ſelf, how rough ſo'ere,
Could ſcarce believe ſuch Furie here.
How could the Scots and Webe en'mies grown?
That, and it's Maſter Charles, has made us One.

The gain of Warres at home will not allow
Bay to the Conqu'rours brow.
At such a game what fool would venture in,
Where one must lose, but neither side can win?
How justly would our neighbours smile
At such mad quarrels of our Isle,
Swell'd with vast hopes to snatch the whole away,
Whilst we bet all, and yet for nothing play.
No bloud so loud as that of civill warre:
It calls for en'mies from afarre.
Lets rather go, and seek out them, and fame;
Thus our Forefathers got, thus left a name.
All their rich bloud was spent with gains,
But that which swels their childrens veins.
Why sit we still, our spirits wrapt up in lead,
Not like them whilst they liv'd, but now they'r dead?
This noise at home was but Fates policie
To raise our souls more high:
So a bold Lion, e'r he seeks his prey,
Lashes his sides, and roars; and then away.
How would the Germane Eagle fear
To see a new Gustavus there?
How would it shake, though, as t'was wont to do
For Jove of old, it now bore Thunder too?
Sure there are actions of this heigth and praise
Destin'd to Charles his dayes.
What will the triumphs of his battels be,
Whose very peace it self is victorie?
When Heav'n gave t' us the best of Kings
It bid us think of mighty things.
His valour, wisdome, Ofspring speak no lesse;
And we, who write in verse, foretell, not guesse.

A. Cowley. Trin. Coll.

To

To the Prince.

GReat Prince, greateſt that Englands royall Stem
Did e'r ſhoot forth to deck its Diadem,
Reflect upon this Verſe; if Tutours care
Or Gov'rnours hand you can a while but ſpare.
So forward you, that they dare now commit
You to your ſelf, if you at leaſt think fit!
Their Cloſ't-counſels and their private-Notes
So faſt you apprehend, that their full votes
Do antidate your youth, and have you ſent
To Reaſons greateſt School, the Parliament.
Still ſo you ſpend your time, that's hard to ſay,
Or this or that's your recreation-day.

Go on, ſweet Prince; and now the Leſſon take,
Which may in after-times you happy make:
Your Fathers Leſſon learn; whoſe ſtay I fear
Hath coſt you ſighs, if not fetcht forth a tear;
A Ranſome for a King, a pretious dew,
The Land with Bleſſings yearly to renew:
It's crown'd with all In One; in CHARLS our King,
To whom this Paper-ſacrifice we bring;
A Sacrifice of Thanks to him and Heaven,
That he to us a ſecond time is given.

Spain once detain'd our Hopes. Oh then the Fear,
And ſad Amaze, wherewith we fraughted were!
But Heav'n, when leaſt we thought, the Scene did change,
Giving our Joy and Mirth full ſcope to range:
That day no limits knew; houres were neglected:
Who joy'd not, as a foe might be ſuſpected.

And may it be ſo now. Our Fear's (I'm ſure)
Of late no leſſe: Why not our joyes as pure?

To you is not unknown, what ſupple knees,
What oyled Tongues from men of all degrees
Did woo His ſtay? what ſadneſſe each brow clad,
So ſoon as he his journey taken had?
O may we keep Him now! O may he here
Delight to ſhine, as in His proper ſphere!
And though rebellious blouds abroad riſe high
Againſt a ſo well ſettled Monarchy,
Yet may he never more the climate vary,
But be by Vice-royes ſtill Vbiquitary!
And yet, me thinks, I ſee this waking heart,
Prompting Himſelf therein to take a part,
And pointing out a ſecond victory,
As bloudleſſe as the firſt: ſo reſtleſſe He
To work His countreys good! But here beſtow
Your knees: and let Him in your accents know
Th' diff'rence great, (ſo can you not diſpleaſe,)
In viſiting of men, and ſenſeleſſe ſeas.
What if a wave (I trembling think) full deep
Should Britains joy, ſhould Europes glory keep?
A weak revenge, to curſe the watrie race
With ſharp invectives: but a poore diſgrace,
As Xerxes did, (more mad then wiſe) to do,
To ſcourge them for the crime an houre or two.
If all this not appales, but yet he'll go:
What way we can, towards the Iriſh foe
Our Liege we'll ſerve. The ſelfſame arms we'll take,
Which the laſt year another way did make:
They'r onely wiſhes: all which now we ſend,
For ſafety, honour, quick return, an end
Compendious: that He may Ceſar-like
Diſpatch by being ſeen, and never ſtrike.

William Fairbrother, *Fellow of Kings Colledge.*

To his Majestie upon the peace concluded with Scotland.

GReat Prince of peace, more Conquerour then all
The Cesars that o'rspread Rome's Capitoll.
This pattern may the world instruct, That Good
Commands more strongly far then effus'd blood.
That Royall mildnesse is the surest sense
Which looks the subject int' obedience.
This makes you King of minds, and seats you high
Affections Sovereigne in Divinity.
This thaws the Northern clime. Your powerfull word,
As lightning, through the scabbard melts the sword.
Thus did old Fabius by a wise delay
Break the rough Anniball, and win the day.
It was his ridling warfare, not by might
To conquer, but by caution not to fight;
And thus the Parthians while they seem to yield
By flying from the foe, do gain the field.
If then (what some do vainly teach) 't were Good
That gives man right to th' creature, not his blood
Or gift by Legacie; if this were true,
The worlds vast Empire, Charles, is all your due;
Whom Christian honour truly moves, not strong
And well-appointed forces unto wrong.
Such fight against heav'ns cause, whose unjust warres
Like Sisera's, are check'd by th' host of starres;
Whose anger like their powder vents, and then
They count the losse of bullets, not of men;
To whom three kingdomes were no purple sin
Dancing in arms a bloody Matachin.
But peacefull Charles has by the winning name
Of Countreymen, like Cesar, quench'd the flame.

And the brave Scot has taught us by no harms
To fear them, they brought onely love in arms.
So neighb'ring ſtreams and brethren of one ſource
Divided ran awhile in ſev'rall courſe,
Till that ſtiff neck of land which ſtood betwixt
Was cut off, then they met again and mixt.
Let forrein nations now be penſill wiſe,
And make us in their paint Laughs ſacrifice;
So they bleed by the thirſty ſword, while we
Do ſuffer onely *in effigie.*

Charles Maſon of Kings Coll.

AS lovers meet their nuptials, when in fears
And hopes th' have languiſh'd out ſome tedious (years;
As ſouls ſecure of bliſſe their bodies meet,
When heaven's unhing'd, and Time hath loſt his feet;
With ſuch affection, Royall Sir, we burn,
And gratulate your proſperous return:
Happy ſo much in nothing, as in you
Who rule by laws, and give example too.
Whoſe cares and watchings for our welfare proves,
Subjects owe Princes not their fears, but loves.
How was our hearts aſtoniſh'd! How unmann'd
Our reſolutions! when throughout the land
Civill diſſentions led our thoughts to thoſe
Paſt times divided by the fatall Roſe.
When none could be ſecur'd of life, or ſay
His tenure laſted longer then a day.
Friends were ſuſpected, ſonnes could not prevail
To ſpeak with fathers without ſhirts of mail.
Theſe clouds have you diſpers'd, and clear'd the skie
With chearfull beams of ſacred Majeſtie.

An

An act for future times t' admire, and tell
Unto their children, without parallel.
Two daring armies to disband, and bring
Their hearts to meet, was proper for a King,
Such as your royall ſelf is, in whoſe breaſt
Religion, wiſdome, pitie, ſweetly reſt.
So when two ſurly billows rage and foam
Againſt each other, if mov'd Neptune come
And ſhew his trident, ſoon their rage gives place,
And they with amorous curles meet and embrace.

Sam. Brigges of Kings Coll.

On his Majeſties journey to Scotland, as alſo on his happy return.

PRinces in this reſpect are Gods, I ſee;
Since even They muſt Omnipreſent be,
If not in perſon to inculcate aw,
Yet by the pow'rfull preſence of a law.
Where they reſembled are ſo true, and clear,
That They themſelves do in that law appear.
Elſe 't cannot be, Their Laws to violate
Should no leſſe treaſon be 'gainſt Crown, then State.
From you Great Sovereigne we gather this,
Our obſervation but your practice is.
Who round this Iſland do ſo ſweetly move
As 'twere the onely centre of your love.
Your gentle motion gives new heat to thoſe
Whoſe chiller hearts for want of you had froze.
Nor is't a thing too full of wonder, ſince
No part can live without your influence.
Thus, whil'ſt you pleas'd in Northern parts to ſtay,
Our trembling hearts ſtill pointed out that way:

An

An argument, moſt mighty Prince, to prove
They had no other loadſtone of their love.
Had we but longer been debarr'd your ſight,
I fear our winter had become all night.
But being come, what Calendar dares ſay
The night to us is longer then the day?
Where you ſuch wonders work, pleaſe to abide,
Your Preſence winters inſolence will chide.
For whom ſo mild a Prince cannot appeaſe,
That people's rougher then the Iriſh Seas.

T. Yardley, in Art. Bacc. Coll. Trin.

To the King.

GReat Sir, we 'r ſafe again; and all the fears,
We had for You, are paſt, and all the tears
Your fair Queen dropt to heav'n as pretious beads
For You, dry'd up again. Thoſe many heads
Whoſe ſtrong conceits for You more dangers made
Then Pouder-plots, or Spaniards that invade
Your ports could do, are quiet, and convert
Their projects all to entertein with art
The cauſe of all our joyes. The King of peace,
Whoſe conqueſts are but journeys, with ſuch eaſe
As taking Progreſſe for his health or ſport
To 's houſe at Theobalds or of Hampton court,
Can ſettle troubled Kingdomes, and unite
(Like th' worlds great Mind) diſtants in will or ſite.
Though duty had forſaken our dull hearts,
And diſcord now and warre put in for parts,
Yet one months loſſe of You can cauſe a zeal
Would pay all Subſidies, all grievance heal:
Bones after ſetting better knit do prove,
And abſence heightens and indeers our love.

Which

Which can ſo ſtrong with us and active be,
To raiſe affection into jealouſie,
And breed 'twixt Engliſh and the Scottiſh ſtate
Loyall ſedition, and religious hate.
To ſhow though fooliſh children flie the rods,
Yet fear makes Kings ſometimes as well as Gods.
The Citie dreaded th' old ſad propheſie
Would have been now fulfilled, *York ſhall be.*
How pitifully ſtrait our Tradeſmen look?
How blank was preſently the merchants book?
Blank as his Creditour at an arreſt,
And he not comforted with th' Sheriffs feaſt
Leaves off of Biſhops and o'th' Church to prate,
Viewing his counting-houſes lean eſtate.
The men of meaſures, truſt not to their bill,
Seeing the gallants all apparell'd ill,
Neglecting faſhion, and are buſied all
In making ſad ſutes for a funerall.
The Town beſet with watches and with fears
More terrible then th' Halberts, now not cares
For train-bands virtue, or Artilleries power,
Nor puts much confidence in London Towre.
Thus when the ſoul 's retir'd in ecſtaſie,
Or the quick pulſe ſummons a feavour nigh,
Great colds then numb the bloud, or great flames parch,
And the faint ſpirits beat a ſickly march.
You are the Kingdomes ſoul: when e'r You part
Thence where you keep your chiefeſt court, the heart,
Your influence though every where 'tis great
Diſpenſes not to all ſuch life and heat;
Nor ſeems it fit i'th' furtheſt parts ſhould move
Such Sovereigne virtue as the chiefeſt prove,
But then our bodies are in ſtate leaſt ill
When the extremeſt parts are coldeſt ſtill,

An argument, moſt mighty Prince, to prove
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But then our bodies are in ſtate leaſt ill
When the extremeſt parts are coldeſt ſtill,

Which from the quick'ning Principle remov'd
Draw not the ſoul from th' middle moſt belov'd.
Let this be then your Throne dear as your health,
Where nought ſhall harm you, or by force, or ſtealth,
Enjoy an aire where no baſe fog conſiſts,
Not troubled or obſcur'd with lazy miſts,
Infected with no ſubjects idle breath,
As dangerous as ſickneſſe or as death;
No murmuring aire; But all as clear and pure
As are your Royall looks, ſtill and ſecure.
As in thoſe Countreys where the world begun,
That billet next the chambers of the ſunne,
Proud nature there ſets forth her beauteous wealth,
And all her ſweets, her glories and her health;
So all perfection we diſplay'd ſhall ſee
Before the brighter eye of Majeſtie.
Your other Kingdomes then your travell be:
They onely are as Innes; your home are we.
Let joyfull fires there for your Coming burn;
But hither let it ſtill be call'd Return.
So here a happie reſidence you take,
And this your conſtant Preſence-chamber make.

R. Creſwell. T. C.

REturn'd? I'll ne'r believe 't: Firſt prove him hence;
Kings travel by their beams and influence.
Who ſays, the ſoul gives out her geſts, or goes
A ſlitting progreſſe 'twixt the head and toes?
She rules by Omnipreſence; and ſhall we
Denie a Prince the ſame ubiquitie?
Or grant he went, and 'cauſe their knot was ſlack,
Girt both the nations with his Zodiack:

Yet

Yet as the tree at once both upward ſhoots,
And juſt as much grows downward to the roots:
So at the ſame time that he poſted thither,
By counter-ſtages he rebounded hither.
Hither and hence at once; thus every ſphere
Doth by a double motion enter-fere:
And when his native form inclines him Eaſt,
By the firſt mover he is raviſht Weſt.
Have you not ſeen, how the divided damme
Runs to the ſummons of her hungry lambe;
But when the twin cries halves, ſhe quits the firſt,
Natures Commendum muſt be likewiſe nurſt.
So were his journeys, like the ſpider's, ſpun
Out of his bowels of compaſſion.
Two realms, like Cacus, ſo his ſteps transpoſe,
His feet ſtill contradict him as he goes.
Englands return'd, that was a baniſh'd ſoyl;
The bullet flying made the gun recoyl.
Death's but a ſeparation, though indors'd
With ſpade and javeling we were thus divorc'd;
Our ſoul had taken wing, while we expreſſe
The corps returning to our principles.
But the Crab-Tropick muſt not now prevail;
Iſlands go back but when you're under ſail.
So his retreat hath rectifi'd the wrong,
Backward is forwards in the Hebrew tongue.
Now the Church-militant in plentie reſts,
Nor fears like th' Amazon to loſe her breaſts;
Her means are ſafe, not ſquçes'd, untill the blood
Mix with the milk, and choke the tender brood.
She that hath been the floting Ark, is that
She, that's now ſeated on Mount Ararat.
Quits Charles; Our ſouls did guard him northward thus,
Now He the Counterpane comes South to us.

John Cleveland, Fellow of St Johns Colledge.

Quem damus exiguus liber eſt, Rex magne, fatemur,
Nec dignus Tanti Principis Acta loqui.
Conſultò exiguus, nè bis peccemus, & illinc
Mittendo, atq; iſthinc continuando librum.
Utriq; eſt medicina malo Tua Gratia, quæ ſi
Adſit, ut acceptus, ſic quoq; magnus erit.
Idq; ſatis Muſis, velut inferioribus Aſtris,
Phœbi adventantis lumine poſſe frui.
Non in mole operis credunt, ſed in Accipientis
Intuitu verum muneris eſſe modum.
Parvula nec metuunt dici aut vulgaria poſſe,
Quæ Majeſtatem ſuſcipientis habent.
Tu rebus meritum præſtas, & vilia quæ ſunt
In ſe, dum recipis, Tu, pretioſa facis.
Quòd ſi vel noſtris placet aſpirare Camœnis,
Atq; patrocinio nobilitare Tuo;
Luce Tua gaudens, & quævis charta volumen,
Quælibet & chartæ pagina marmor erit.
Nam Tua dum defert ſubitura in ſecula Pacis
Geſta, per ætates perpetuanda novas,
Ecce Tuæ factus laudi, famæq; coævus
Vivet in æternis hic ſine fine liber.

RI. HOLDSWORTH, Acad. Procan. Coll. Emm. Præf.

FINIS.

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EVCHARISTICA OXONIENSIA.

IN

EXOPTATISSIMVM

& AVSPICATISSIMVM

CAROLI

MAGNÆ BRITANNIÆ

FRANCIÆ & HIBERNIÆ &c.

SERENISSIMI & CLEMENTISSIMI

REGIS NOSTRI

E SCOTIA Reditum

Gratulatoria.

OXONIÆ

Excudebat LEON. LICHFIELD Academiæ

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INI

AD POTENTISSIMVM CAROLVM MAGNÆ BRITANNIÆ FRANCIÆ & HIBERNIÆ REGEM E SCOTIA Reducem.

Hoc ſatis eſt, rediit. fateatur & Anglia tandem,
Quid ſit pacifico Rege *carere diù.*
O quoties gelidos aſpexit mœſta Triones!
Dixit & aſſiduè ſi valet ille venit.
Proſpera lux tandem detraxit nubila cœlo,
Quà redis ad ſparſos (CAROLE *Magne*) *lares.*
Ecce tibi occurrunt Magnates, Turbas Clientes,
Jt cœlo clamor, Rex pie, *Fauſtus ades.*

Conglomerant

Conglomerant Musæ *plausu, celebrantq; choreas*
Infantesq; *canunt*, fitq; Poeta *senex*.

Quis calor insolitus torpentes excitat artes,
Cogit & in varios carminis ire modos?
Phœbus *iter variavit*, & ortum *duxit ab* Arcto,
Reddit & optatum Mænalis urna *diem.*
Salve fausta dies, *quæfractis* restituis rem,
Distractis pacem, subsidiumq; *piis.*
Æolus *immisit ventos, attollitur æquor,*
Nec tenet instabiles anchora fixa rates.
Tu (Rex Magne) *potes tantus compovere fluctus,*
Neptuni *alterius non valet* iste Tridens.
Lilia sic serves conjuncta *Leonibus*, ut non.
Perturbet numeros *jam malè tacta* Chelys.

Serenissimæ Majestati Tuæ

Servus & Professor devinctissimus,

Jo. PRIDEAUX Academiæ
Tuæ OXONIENSIS,
Vicecancellarius.

Scoti è longinquo venêre agnoscere Regem,
Aspectui oblatum colubr.
Tanta est conspicuo vis Majestatis in ore,
Tam gratiosa suavitas.
Sic præsens tumidas Cæsar compescuit iras,
Sic Macedo Magnus, militum.
Hinc Regi armatum patuit via tuta per agmen,
Hinc festa pompa exercitus.
Sternitur hasta, ensis vaginâ conditur, omne
Descendit ad terram genu.
Fit plausus, qualis lætis solet esse triumphis,
Fausta omnia apprecantium.
Tunc epulæ, tunc in Regalia munera tulæ,
Quas hinc reportârunt, opes.
Dêinde datæ populo leges, firmamina Regni,
Dictante Rege Carolo.
Deniq; pace & honore auctus remeavit ad Anglos,
Remeavit Iõ, Carolus.
Non ergo Bellum, sed erat certamen Amoris,
Motum quod inde nuper est.
Quin Gens Angla pari Regem pietate colamus,
Nos hìc nefas esse impares.

Est frater Anglis, est Amicus (quis neget?)
Scoto Britannus; Salvus en Rex, & Redux.
Frugi est; (quis aut neget hoc?) pecunias sibi
Quas, dum tenebat arma, pactus est, tener.
Meliore pax inempta sed colitur fide;
His redde, redde has Frater, atq; dimissa est.

En reddidisti; nempe Rege reddito.
Innumera Rex millena Musis unus est;
In Rege, Musis pax, opes, vita, omnia.
Ergo Quietus Frater esto; ἀμουσία est.

ROB. PINCK *Cust. Coll. Nov.*

Chronogramma 1641.

ReX bonVs reDVX gLorIa saLVs RegnorVM.

OPtime *Rex*, Regnis Tu gloria, vita, salusq;
Te veniente vigent, Teq; abeunte dolent.
Nubila, quæ *Scotos* obscurant, (*Arctica* Regna)
Dispellis radiis, splendide *Phœbe*, Tuis.
Illustrasq; redux *Anglos*, *Antarctica* Regna;
Te *Benefactorem* sentit uterq; *polus*.
Influxus vester motus compescet *fernos*;
Sis longùm *Regnis* gloria, vita Tuis.

THO. CLAYTON *Med. Prof. Reg. Coll. Pemb. Mag.*

PErtransîsti *acies armatas* septus *amore*,
Confestim gladios deposuisse libet.
Iram, *inimicitias*, infestaq; *bella* fugâsti,
Gloria par laudi, *bellica nulla*, tuæ.
Fundere cùm poteras, placuit *sine sanguine* palma,
Hæc *Rege*, hæc Christi *milite* digna fuit.

R. NEWLIN *Pres. C.C.C.*

Quòd

QVòd mihi reddideris (mea *Scotia*) *lumen* ademptū,
Tu bona, Tu melior, Tu mihi *chara soror.*
Sin retrahas quovis prætextu, *Marte* vel *arte*,
Tu mala, Tu pejor, Tu mihi *amara Soror.*
Sit *meus* atq; Tuus (quasi *forma* in corpore) *totus*,
Totus ubiq; *meus*, *totus* ubiq; *Tuus.*

EDVARDUS HOWARD THOMÆ HOWARD
Comitis Bercensis Filius
è Coll. Exon.

NEctite Virgineam juvenesq;, senesq; Coronam,
Caput Serenum Cingite:
Vincere ne semper non posset CAROLUS, Ecce
Victor vel à Suis redit.
Captivos animos, Captivaq; pectora duxit
Tam rara Martis pignora.
Prælia sint aliis longum deducta per ævum;
Superat eundo CAROLUS.
Nec numeros illic, neve agmina longa trahebat,
Orbatus haud queritur Pater.
Solus erat miles, solus Dux: invenit Ille
Redux tumultus maximos.
CAROLE regna Tibi debes; non excipis hæres
Sed victa nunc manu Tuâ.

IOHANNES MORDAUNT *Comitis*
Petroburgensis filius ex
Æde Ch.

Fixis

FIxis ocellis, Magne Rex, memores Tui
Pigrum Booten languidè spectavimus;
Mœstisq; fibris querulus erupit sonus.
Poteritne sydus tale CAROLINÆ Rotæ
Meruisse nomen? Ille sic decet mora
Breviore gyro clausus algentis poli
Revisse calidum clima, quod sensu Tui
Magis calebit; terra reviteſcet sacris
Attrita pedibus; ponderè hoc firmabitur
Ager, & colonus; interim sine Principe,
Domi exulamus, vivimus trunci: Gemens
Auditur ardor; mente quem sequimur pia,
Reducem tenemus. Nunc lö, turbæ juvant,
Nunc damna, nunc & Regis egressus juvat;
Meliùs carendo fruimur, ah saturi nimis
Felicitatis, docuit absentis mora
Quanti est adesse. Ablata vis numaria
Soletur Alios; Rege tantò vilior
Quantò est Imago vilior substantiâ;
Nos fonte lucri, Rege nos direscimus.
Novâ, November, dignus es minii notâ,
Priùs in *Iacobo*, nunc & in CAROLO, salus
Communis à Novembre memorari petit.
November estne Mensis? en Sæculum parit.

GUIL. STRODE S.T. *Professor Academiæ Orator publicus, Eccl. Ch. Prabend.*

Nuper

NVper ad Arctoas hæsit dum Carolus oras
(Britannæ qui sceptra tenet fælicia terræ)
Et Boreale solum radijs mulcere benignis
Discupiit; quibus ô! dubijs tum tristibus usque
Vexati,& curis fuimus! formidine quanta
Sollicitas agimus noctesque diesque? precatur,
Ac tacitis cœlum votis sic quisque fatigat.
O Deus! ut citiùs redeat Sol unicus ille
Noster,& integro recreet nos lumine! spissas
Discutiat tenebras queîs nunc involvimur, atque
Propitio mentes nostras splendore serenet!
Eia! nunc rediit; jubare & fulgente coruscans,
Clima iterum inlustrat nostrum, redditq; beatum.
Curarum aspellens nubes, & mentibus indens
Spes lætas: metus omnis abit dum Carolus adstat;
Salve ô cura Dei! patriæ columenq: paterque,
Sis bonus O fœlixque tuis: nunc, pace educta
Religionis opus fit proxima cura, fidesque
Antiqua ut vigeat porrò; maneatque pudica,
Qualem nos docuere patres, multosque per annos
Iam colimus sartam tectamq; ac morte tueri
(Si sit opus) præsto sumus. Interea (optime princeps)
Floreat imperium! & longum diadema Capillos
Cingat pace tuos! pudor atq; infamia turpis
Hostes confundat! nostris Deus annue votis.

D. W. Aul. Gloc. Pr.

IMmundæ procul hinc *Aves* abite,
Injuſtas ſileant *Mali* querelas:
Morbos, Inſidias, metus, perîcla.
Auguſti Reducis ſalus *refutat*.
Qui ſævas acies manûs Loquelâ
Placavit, *Patriam* calore *Martis*
Ardentem, atque Animos ferocientes
Multâ bile, Minis, Dolo, Procellis:
Emollitq; Nihil ſibi *timendum*
Nil ſentit *grave*; *Caſibus*, *Ruinis*
Major. Turbidus Imber Aſperæq;
Telluris facies, Fidem, *pioſq;*
Mores, Ingeniumq; *mite* nutrit:
Et magnâ pietate ſæpe feruet:
Virtus non ſequitur Plagæ calorem:
Lucis Nocte placet benigna virtus,
Phœbum poſcimus & magis *remotum*,
Prſens quiſq; bonum minus fatetur:
Auertens radios ſuos Britannis
Luſtrans regnaq; Carolus Scotorum,
Implet pectora gaudio reuertens,
Et tanto Colitur virorum *Amore*,
Nullus *diſſidio* ut Locus futurus.

CAROLUS SHIRLEY Baronet. C. Mer.

EVge! Redux *Scoticis*, iterum jam *Cæſar* ab oris
Euge! Redux, reduci, pariter cum Cæſare regnum.
Anglia, nempe ſolens Carolo comes ire, Britannos
Viſa

Visa suos nimiûm gelidâ posuisse sub *Arcto*,
Scotia Visa suos, nostris immittere terris.
Vsque adeo *Solis Carolini* absentia, frigus
Imprimit; inque vices præsens sol admovet ignes.
Quo semel absenti, ut longas procedere noctes
Nullos ire dies querimur? Tibi *Scotia* Regem
Quin damus inviti? sed vel concedere Cœlis.
Non nisi pullati, & lugentes possumus *Angli*.
Quid pietas ignava jaces? Quid principe tuto
Lignorumque strues, & *denso* altaria *thure*
Non fumant? grati quin jam *Solennia vota*
Solvimus, & lætos agimus de more *triumphos*?

B. Acland *Acad. Procur. Sen.*

QUo languens Pede Musa prosequetur
Tantos (Maxime Rex) Tuos labores,
Cursor Zodiaci frequens Britanne!
Arctam Qui duo Regna reddis Aulam;
Dux, Milesq; Britannus; Imperator,
Legatusq; Tibi, & Negociator;
Rex, ac Arbiter Optimus popelli;
Motorum Diadema subditorum,
Neptuno, Tibi, firmiusq; Vinc'lum;
Isthmo, Quo, duo regna conjugantur,
Et Centro, coeunt pares amores
Fœti litibus invicem popelli.
Qui jam Numinis æmulus propinqui,
Ardens Cæsare perfruiq; toto,

Summo in diſſidia actus eſt amore,
Affectu nimioq; fit rebellis.
Aſt vt nubila diſſipentur, orbem
Arctoum ſatis eſt videre ſolem:
Lætos prælia ſolvis in triumphos,
Armatum pugilem in ſatellitemque;
Tu Comitia jungis in Cohortes,
Vinciſque Hannibalem Tuo ſenatu.
Armorum fuit apparatus iſte
Tantum fabula grata militaris,
Perſonataque tranſmarina bella;
Et Partus apud exteros alendi,
Tantum ventre levis tumor Britanno
Vulgo præſtita ſola larva belli
Quò pax empta ſibi magis placeret,
Et ſtricto gladio reciſa Oliva;
Vel Gentis geminæ potentis armis
Ornatus ſine claſſico Triumphus,
Æquo quum nequiit liquere Marte,
Quæ palmæ meruit magis Coronam;
Hæc diſpendia ſumptuoſa Regni
Quid ni præmia juſta militaris
Turbæ pauperis, atque deſuëtæ,
Et pacis mala jam diù ferentis,
E pacis Vitiis pie ſoluta.
At quamvis benè noſtra computamus
Læti commoda Regij receſſus,
Pacem jam Reducem, exulemq; Martem,
Tu ne (Carole) ſæpiùs recedas,

Crebre

Crebro Nos abitu creesque Scotos.
Tanto non emimus dolore Pacem.

A. WOODHEAD *Proc. Iun.*

AVrea *Fortunæ reduci* delubra Quirites
Vovêre ob reditum gens animosa ducum.
Non Tua digna minùs virtus, exercite Princeps:
Nec minùs in tantâ nostra salute salus.
Author es at Musis, casti sit cura peculî:
Simus & in tenui gens animosa Sacro.
Pectora sunt Aræ: dat thurea cordis acerrâ
Vota, recens fumo nubila Musa pio.
Pulcher Hyperboreis olim cùm Phœbus ab aris
Frænigerum Delphos grypha retorsit ovans:
Crevit honor Lauri, crevit sacer horror aquarum;
Antráq; justitium deposuere suum.
Hic ita, Te redeunte, locus fastigia sensit:
Lymphâsti vates noster Apollo novos.
Ingenio mentes gliscunt, genióq; Penates;
Musáq; vectigal muneris ista Tui est.

ΑΓΓλίδος ἡλιάναξ, Βρεττηνικὲ Ζηνοπόζειδον,
Διάκτορος θ' ὦ δεινὸν Ἑρμείου σέβας.
Ἐμπνεύσας ἐχεχειρίην τοῖς ἐνχεομάροις.
Εἰρηνοποιοῦ τοῦ πατρὸς παῖ γνήσιε.
Στῆσαι σαὶ τέχναι καὶ σοὶ πόδες, ὦ ἄνα, μέσσῳ

Ἀλλόκοτον ἐν χείμενι τῆς χαρᾶς ἔαρ.
Δεύτερον εὐφραδέος κῶλον κάμψαντι δεκάυλου
Σοὶ, καὶ τυχόντι νοστίμου σωτηρίας
Ἡμετερὴ πανδημοχαρεῖ φλεβὶ γάννυτο χώρη.
Μούσαις τε τῶν σαῖς ἡδὺ παπτάζει ἔφυ.
Εὐνομίη γε Δίκην, Δίκη Εἰρήνην κατερείδει·
Ὡραῖα πάντων τῶν τόπων πληρώματα.

גם בא לארצנו טוב בצפון
כי נערה חרב אין אבדון
מה נעמו רגלי המלכים
נושי בשרה ברכת שלומים
הן שב כשמש יקיר בכבוד
רוח לאפינו איש מרום הוד
חקרי לבב מפלגות קטנים
כל אל נשיקות שלום חברים

HENRICUS IACOBIUS A. M. *Coll. Mert. Soc.* S. T. B. *Armiger.*

CÆsaris Adventum, CAROLIq; , precamur Eundē
Sit venisse Tibi vincere. Palma Oculus.
Fortuna at CAROLI, non Cæsaris amplius, Audi,
Non illi Mare sic, ut Tibi Terra favet.
Non Tempestates verbo Regit ille sonoras,
Placantur nutu Turbo, Furorq; Tuo.

E. GAYTON *Ioan.*

Μείναμεν Ἀτλοὶ ἐνὶ σκότῳ, ἐν Σκοτίῃ μενέοντος
Σεῦ, ὦ ναξ ἡμῶν ἔσσι γὰρ ἠέλιος.
Φοῖβε νέη· σέο δ' ἀκτίνων ἀνατελλαμενάων.
Αχλὺς φεῦγ', ἄλγος γὰρ εὐφροσύνη.
Χαῖρε χαρὰ λαοῦ Κάρολος, κεχαρισμένος ἦλθες·
Ἄλβιτ' ὀλβίστη, Τοῦ παρέοντος, ἔση.

ED. SILVESTER *Bal. Coll. Art. Mag.*

Τίς μέγας ὧδε παρών; ἢ λάμπουσ' ἡ πόθεν αὐγή;
Ἥλιτ' ἐκπλήσσουσ' ἀκτῖσι; τί δ' αἴτια ζητεῖς;
Ἴδ' ἐπανῆλθε τροπὴν Κάρολος ποιούμενος ἄλλην.

THO. LAMPLUGH, *A. B. è Coll. Reg.*

QVem Tu sollicitâ reducem pietate petebas,
Anglia, cerne virum: jam desine tempora longæ
Dinumerare viæ, tristesq; iterare querelas;
En tibi victrici redimitus tempora lauro,
Cæsar adest, nimio nutantia pondere sceptra
Suffultus virtute suâ, quáque Oreades agros
Sparguntur versus Scythicos, atq; ultima Thule
Frigora continuò vicinæ sustinet Vrsæ,
Redditus imperiis; ridetque Albania proles

Se

Se galeam mutâſſe togâ, Martemq; ferocem
Attonitum CAROLI genio ceſſiſſe benigno.
Sic trabeam Bellona gerit, parmâque remotâ,
CAROLE, ſacratas tibi jam vehit ipſa curules:
Hic tamen ô figas radios; ſat plauſtra Bootis,
Quæq; ſub Arctoo rigent Iove, numine, Cæſar,
Incaluere Tuo. Nobis jam Phæbe benignum
Huc tandem converte jubar, (ſiqué ordine rerum
Servato liceat) nullos patiare regreſſus.

T. TULLIUS A. B.
Col. Reg.

VT noſtræ paritèr Sydus, Rectorq; carinæ,
Et medio major turbine, Stella, venit!
Vincit Hyperboreos generosâ pace Rigores;
Obtegit & proprio, jurgia nata Gelu.
Elidunt circum ſic ſtantia frigora, flammam;
Frigora, queis aucta eſt, & modo flamma necat.
Orbe mane, quo, Serus ades, parileſq; manendi
Indulge, Paci fœderibuſq;, moras.
Si Te Ver ducat, Te (CAROLE) ſola Voluptas,
Nil faciat Patrias viſere poſſe Nives.

STEPHANUS MILLINGTON
ex Æde Ch.

O CAROL.

EXternas vidisse plagas, magnúmq; Tuúmq;
Cæsar, at hoc majus velle videre tuas;
Illud amoris opus, pietatis hoc; inde fuisse
Infantæ, hinc populi Te liquet esse Procum.
Quantum nos Regem! qui tali fertur amore
In populos, ac si plebs sibi Sponsa foret.

ED. DIGGLE SS. Theol. Bac.
& *Coll. Magd.*

BEne est, abunde est, jam sat est etiam & Scotis:
Qui CAROLINAS viserant nuper plagas.
Princeps revisit Ipse; pro Plumbi Globis,
Aurea rependens Arma; pro parcâ Nece,
Vel totum in uno Exercitum Straffordio:
Nec petere possint plura, nec Cæsar dare.
Quàm ponderosâ mole sub Regni gemit
Impar senatus; cujus ingentem struem
Sustinuit Atlas Vnus, in numismate
Vel sola Regis Vmbra composuit minas:
Plures fatetur qui Deos; nullum facit,
Probare multos Principes, Anarchia est:
Haud Numerus, Vnitasq; conveniunt simul.
Sat ex Hibernæ Moribus Terræ patet
Quantum est carere CAROLO; nunquam prius
Serpentipara, nunc monstra Iesuitas parit:
Habeant suam; quicunq; sic amant Crucem:
Tu tantum Apollo premere Pythonas potes;

Et dissonanti reddere Harmoniam Lyræ.
Non Civium cruore victoris refers
Titulum malè emptum, Parricida Patriæ;
Ambis salutem, Cassis Imperii, & Caput.
Parere Tibi victoria est; Phileleuthero
Iugum placeret Cassio; cujus manus
Expansa Amicos, Pugnus haud Hostes parat:
Subigunt Tyranni membra, Tu mentes domas.
Quid debet Anglus, quē jubes vestro Bonus
Salvere morbo: Reditus Exilium Tibi est,
Nobis Ovatio; cingeris Diademate
Vero Rosarum, sed suas Spinas gerunt;
Oneraris Auro, nos Coronamur Tuo:
Salvus Monarcha par Triumphanti redit.

Πατρίδος ἐστὶ πατὴρ Βασιλεὺς, μήτηρ Βασίλισσα,
Τρεῖς μὲν ἀνακτορίαι τοσσάτιαι Θυγατρές·
Αὐτὸς ὁδοιπορίαις φροντίζει Καρολονήσων,
Τὰς δ' αὐτὴ θάλπει ἠρεμέουσα μέσῳ.
Ὧν χάριν οὐρανόθεν, καὶ χερσόθε Πατρὸς ἀγάλλει
Ἅρμα μὲν ὠκὺ πόλιν, νωθρὰ δ' ἅμαξα πόλον.

H. Berkhed *Om. Anim. M. A.*

AIano faustos hinc nemo computet annos,
Nemo Dies Soli, vel noctes credere Lunæ
Audeat ulteriùs, renovat felicior annum

Ecce

Ecce Dies: Rediit Carolus! redit ignibus amplis,
Et plenis Radiis totis superemicat Anglis,
Spectando, & nunquam perituro Lumine fulgens.
Ecce novis rediit redimitus tempora Palmis,
Nullibi non victor; gestat de Pace Triumphos
Armatos, victosq; facit sine Militis usu.
Neve suis desint, addat quæ fama Trophæis,
En nosti superare Animos, partosq; tueri,
Et captos gaudere facis, dùm sævus alter
Imperet; & servare magis, quàm vincere noris.

RADOLPHUS DAT M.A.
ex Aede Ch.

IPse *Caledoniis* nimium satis abditus umbris — *Nuncius.*
Australes oras repetens, & regna revisens
Angligenûm, sine Rege diu mœstissima regna;
Spiritus exhaustus properanti, & plura volenti
Verba referre negat; sed in hoc vox sufficit unum,
Rex Rediit.

Rex Rediit! Quo nos cultu complectimur istam, — *Musa.*
Pauca licèt referat, sed & hæc gratissima, vocem?
Nec sat turba novem lætantûm, *Phœbus* ab alto
Huc fidibus veniat lætus; Nos carmina *Phœbi*
Apta Lyræ meditemur; amat Rex carmina nostri,
Psidos aut *Chami*, quæ fundunt ad Vada Bardi.
Pegasus est nobis, venienti occurrere Regi
Fas erit imprimis, *Pacem* quam poscimus omnes,

Pacificus belli portas Rex clausit; ut intret
Pandamus nostras: venit sine sanguine Victor.
Et cessamus adhuc fronti præcingere olivam?
Ferre citæ latices sacros, vultumq; lavare
Pulvere fædatum vario, Glomoremur in unum,
Carmina, Sed Carolo quæ non indigna, canamus.

Salve dulce decus, Musarum vera columna,
Salve Iacobi soboles, spes una superstes
Afflictis studiis, Scelus, est *Academia* solo
Numine floreſcens, scelus, est *Ecclesia* solo
Tuta. Tuo jussu, pro tantâ vota salute
Invideat: nec quos capient oblivia qui Te
Tantus amor *Patriæ*, regni quæ cura coegit
Insignem pietate virum tot adire labores.

Io. Dale *Coll. Mag. A. B.*

Iô *triumphe* vicimus: Regem domi
Tenemus; arces possidet patri datas;
Sibiq; sacras, proximus Diis, Carolus.
Ut bruma ventis tristis auras asperans,
Humus seneſcit: mœrit absq; floribus
Hortus coruscis: lenta torpent flumina:
Statq; sine fruge spicea moriens seges.
Spirantibus verò Favoni flatibus,
Anni juventa læta mobilis redit:
Gemmantur horti; rapida fugiunt flumina:
Niteq; fruge spicea florens seges.

Ac

Ac ubi vagus *Titan* mari se condidit,
Mox orbis hæc facies perit pulcherrima.
At cum revecta, *Memnonis* rosea parens,
Eos quadrigis luce terram detegit;
Species repentè cuiq; splendidior redit,
Et è novo putes renasci singula:
Sic Tu, CAROLE, ver dulce, lumen urbium
Britannicarum, solus omnia & rapis
Fugiens, & omnia reddis ipse redditus:
Sit itaq; nobis CAROLI præsentia,
Quem *dederat* olim magnus *Angliæ* Deus,
Quem reddiditq; nuper *Angliæ* Deus,
Magnúmq; dederat, maximúmq; reddidit:
Et redditum conservet ultimum in diem.

ANT. CHERRY è *Coll. Reg.*
Art. Bac.

ΕΙ μὴν, ὦ Βασιλεῦ Καλὲ, κρᾶτιστε,
Καὶ σεῖο γλυκερὸν παράστος ὄμμα
Τοῖς Σκώτοις μετὰ τηλικαῦτα ποιεῖ
Καὶ φῶς Ὑμετέρου μόνον προσώπου
Ἐκ τόσσας νεφέλας ἔβαλλ' ἀνίας.
Ὡς λάμπων φανερῶς ἔσῃ μετ' Ἄντλων,
Οὗ μή πως ἐρατὴν νέφος Σκοτίσει
Αὐγὴν, ὦ Βασιλεῦ καλὲ, κρᾶτιστε.

THO. CULPEPER *Eq. Aur. fil.*
è Coll. Univers.

SArcinas nulli querimur Scotorum,
Vel datos multi numeros Metalli:
Dùm Loco Nummi, CAROLUM refundût,
Sceptraq; Libræ.
Quidᵉ novum Caſtrum tenuêre? Plura,
CAROLO ſolo, Nova Caſtra mittunt:
Foſſilis Carbo peperit Crématus
Iàm Diadema.
Vna non venit Regio remenſa,
Frigidive Axis Comitatus unus:
Ambitus Regni redit, in Coronâ,
Rege, Globuſq;.
Magnus ut tangit loca Pes, reducit:
Pulſat ut Terras, ſtabilit premendo:
Hoc Quies Cæno ſalit orta, Pacis
Currus & iſte eſt.

THO. ILES *ex Ædᵉ Chriſti.*

ITerum, relicto *Grampii* montis jugo,
Patriiſq; laribus, atq; nativo ſolo;
En nos revifit, & Scythis pacem refert
A bellicoſis CAROLUS; populi ſui
Legatus Ipſe; Pace ſic ſemper tuos
Agas Triumphos Summe, Quas nimiùm diù
Terras diremit ipſa vel vicinia,
Sic ipſe junctas nomine, ac animis regas,
Titulis minutis ut magis fias potens,
Vnire regna ſitq; *Regni* inſtar *novi*.

Sic

Sic ipse transfers gaudia, & semper tuo
Fælicitatis *nuncius* populo venis,
Adesq; major, quàm refers, *felicitas*.
Adeòq; lætum distrahis donis gregem,
Vt dubius an sit, nesciat, fælix magis,
Tranquilla quòd pacaverit sæclum quies,
Serenus an quòd Caroli vultus micet.
Fac sæpe tanta Magne, sed facias domi;
Sunt *chara* nimiùm, quæ Tuum poscunt *iter*,
Donisq; lassos opprimunt, quæ sic beant.
Tam lata pateant regna, tam latè tuo
Rex magne gentes colla submittant jugo,
Lustrare radiis singula ut nequeas tuis;
Sic ipse pones Angliam finem Tibi,
Finemq; vasto nullus imperio dabit.

Ioh. Dolben *Ædis Christi*
Alumnus.

TE querimur Pacem, querimur Te Regna ferem E,
Et doluit, quòd sic nuluses esse Bonus.
Quid cumulas Palmas? quid olivas colligis? Absens
Dum petis Hæc, nobis sola Cupresus adest.
Te fierem Cœlis positum; quot flumina fundam
Dum Te, longè impar, *Scotica terra* capit!

F. Nicolls *Ædis Christi*
Alumnus.

Rex

REx populi memor approperat tardante Novẽbre:
Credibile est Illum mensis amare gelu.
Pace datâ Scotis, non ullos ætheris enses,
Non glaciem Arctoi syderis Ille timet.
CAROLE vel brumâ redeas: licèt algeat aër,
Non deerit populo, Te veniente, calor.

SAM. EVERARD *ex Æde Christi.*

SIc Reditus CAROLI, dum nostras discutit umbras,
Amissas iterum facies res induit omnis,
Atq; aras onerat detestas victima crebra;
Dat Populus, dat gratus Eques, dat thura Senatus.
Quantus lo! venit, solitoq; augustior intrat!
Quantus in ore Dies, quàm multa & Purpura fulget!
Quot Luces spirat, quæ vincunt tela diei,
Scilicet hi *telum Vultus*, & *machina* belli.
Pronus ad *Aspectum* miles se mittit, & arma
Duritiem posuêre suam, latus abdicat ensis,
Defluit obsequio cassis, thoraxq; liquescit.
Pertusos Cæsar clypeos, aquilasq; minaces,
Et lassas in cæde manus, hebetesq; cruore
Enses jactet ovans, & tinctas sanguine laurus:
Dum Mentes Hominum subigis, non corpora mactas,
Majori splendore viret *Tua laurea Pacis.*
Ecce iterum visis lacrymatur rusticus arvis,
Et noto obmugit custodi vacca petulca.
Non opus at posthæc ut denso milite campus
Impletus, multo sterilescant jugera sente,

Abreptum

Abreptum agricolam viduatum ut quærat aratrum
Cum munita feras utroq; in lumine castra:
Si *Cerni* tantum possis, *Exercitus ipse es.*

SAM. IACKSON A. B.
ex Æde Ch.

POst cæca multæ claustra, & anfractus viæ,
Et quæ legisse tædeat discrimina,
Minùs hos labores sentias, quotquot pia,
Molesta quamvis, turba Musarum creat;
Post dira Boreæ frigora, & pigrum gelu,
Non Phœbus ille vester ingratus venit.
Vt æstuamus CAROLI ut fervet novâ
Æstate pectus! redlit in Britonas vigor,
Hiememq; solùm patimur ex abitu Tuo.
Tot nempe membra ventilant suspiria,
Tot per madentes decidunt imbres genas,
Vt sis Camænis gravior ablens, quàm Tibi,
Et plus labores patriæ enumerans Tuos,
Quàm Tu labores sustinens pateris Tuos.
Taceo MARIÆ fata lachrymis pectora,
Viduæq; gemitus Regiæ; mancas licet
Transcriptus hinc & inde, CAROLUM vocant
Senem Britanni; poscit antiquum Caput
Pondus Coronæ; nescit exiguâ manu
Sceptrum teneri, Principem novit suum.
At Tu MARIA, conjugis reliquum, sinu

Amplexus inter, fige; Transactos sciat
Ex Te dolores; Vicit hostiles moras,
Per Te triumphat; Gessit hos tantùm priùs
Carolus labores, dabitur hinc ipsis frui.
Et Te venustas, Carole, dum istius vocat
Veneranda linguæ, oraculum facundiæ,
Tacere Musa sperat officium fore.

R. Watkins Ædis Christi Alumnus.

INter sollicitæ jamjam Civilia Gentis
Bella, suos calamos, Affectûs spicula, Musæ
Trajiciunt; tantúmq; Pio clamore receptum
Ingeminant Regem, nullo clangore Tubarum,
Ni faciles Reducis Caroli celebrante Triumphos;
Musarum sola est hæc conjuratio, lætos
Vt tota in plausus Turba officiosa sororum
Consspirent, surgatq; Tibi Pax fama recepto;
Non raptos gladio, Bellive cruore Triumphos
Nos canimus, natam aut ipso de Turbine Pacem:
Mitiorat qualem Clementia vendicet ipsa,
Pacifico solum mernit similisq; Parenti;
Nomine sic magnus solo, victorq; videndo
Instantes olim superavit Iulius Hostes,
In Scotiam & Carolo tantùm præluit euntí;
Sic Quæ alios inflat vel post discrimina Rerum
Lenta Quies, tanquam majoris Gloria Palmæ:
Tutum iter est Carolo tantùm, & variata voluptas,

Sic

Sic olim Arctoâ facilis de gente Coronam
Excepit sacram, solitus nec abesse, reverens
Ni Diadema suis referat, certamve Quietem.

Iac. Powell Ædis Christi.

CAROLI regressum gratulare (Mi Scazon)
Qui fregit arma, spiritusq; ferventes.
Pænè usq; Zonâ è frigidâ, & Polo Arctôo,
Pacem reportans & hyemem salutarem.
Non sunt lerne jactiter suas vires,
Cædes, ruinas, impiósq; conatus.
CAROLO & Senatu assentientibus nostris
Ecclesiâ Republicâq; prospectâ,
(Miserè quod optat minimus Poetarum)
Non est quòd aliquid amplius reformides,
CAROLI regressum gratulare (Mi Scazon.)

I. Hide A.M. Col. Mag.

DElicias populi dubias, plausúsq; coactos
Ridentem pavidè, mistam cum plebe senatum,
Olim Roma videns: victricia signa per orbem
Cæsaris infracti meditans, (quo nescia fato)
Spemq; metum q; fovet; cùm, civibus anxia cura,
Et suspecta fides, nè quas Hispania clades
Sensérat & Thapsus; similes Romana manerent
Mœnia, sceptrigeris nondùm consueta Monarchis.
Non sic Te reducem, nec talia dona ferentem

Excipi-

Excipimus Princeps, gratos uno ore labores
Testamur sacrasq; vias, quo numina cultu,
Hôc, CAROLUM, (sed enim quantum mutatus ab illo)
Dignatur populus; tantum nec legibus hastæ
Debetur, Crucis illud opus: grata omina; nostro
Quippe fluunt *Carolo* mixti Rex atq; Sacerdos.
Tuq; fores animi reserans, & claustra peterrans
Dedidicisse metus suades, motumq; rebellem,
Sin parere scelus, mavis succurrere læsis,
Nec quereris demptas leges, temerataq; Sceptra.
Qualem sacra docent Fabium monumenta, calentes
Qui quondam Hannibalis cunctando reppulit iras,
Et sibi Roma redit, talem te novimus Angli:
At minor hic *Carolo*, qui pila minantia pilis
Atq; Aquilas Aquilis dirimit, quin fœdera gentis
Quantula distractæ? sunt hic quoq; pacta deorum.

IA. VAUGHAN Coll. *Ies. Soc.*

הושה שר ויריד השקנו עדר צאנך בלתי רעה
השקט צמאון נפשנו אמלל ביבשת תועה
הושה לפקוד צאן מרעיך חאה באת עדה שלום
למה פעמו חכמותיו תלבשת בגו כגלום
בפשו לשוב למכון הדר דם בדם לא נגע לנו
אל עם נליב ישב בדד מבינתך חז מצאנו
כול העשב מול הכה כיונה הבאת זית
אמר ידב אותך חכה מן שדי יכונך בית

ROB. BUTTON *Art. Mag.*
Coll. Mert.

O Carolini gloria *nominis*,
Gentisq; custos magne *Britannicæ*,
Pro quo tot antehâc nuncupata
Votaq; & *omina* fausta, Salve.
Nuper precati, nunc reditum tibi
Congratulamur plus vice simplici
Tutumq;, felicemq; ovantes
O *patriæ decus* ô *columna*.
Nam *veris* instar, vultus ubi tuus
Fulget, popello gratior it *dies*,
Solesq; longè *pulchriores*
Auricomâ facie *renident*.
Platæa quævis, quæq; tripudiat
Non infrequenti *lætitiâ* domus,
Soteriis & *freta blandis*
Gestit, io, Carolum sonare.

Iohan. Kerswell C.C.C.
S. T. B.

QVòd Scoticos enses, & Nomina vana timoris
Discussit reditûs nuncia Fama tui:
Accipe gratantes plausus, populiq;, Patrumq;
Ingentiq; sinas dicere voce, Venit.
Non querimur nostro Phœbus quod ab orbe recedat,
Arctoo Major Phœbus ab orbe venis.

C.W.A.M.A.G.

QVos Populi nequisse Acies componere Motus
CAROLVS adveniens fortior ipse domat.
Quâ premit *Alcides* quassatæ parte carinæ,
Irritus hinc saliens *fluctus* manis abit.
Intestina movent Diui Certamina, Cœlum
Insolito complent murmure, Terra gemit;
Iupiter accurrit; (Tanti est præsentia *Regis*)
Numina sedantur; *Iurgia* mota silent.
Quòd præsens mulcet Populum, dirimitq; querelas,
Hoc commune sibi cum Iove *Cæsar* habet.

HEN. VAVGH. *Soc. Soc.*

ABsenti CAROLO quam infelix *Anglia* factam
Perdit & illa *animam*, perdit & illa *Deum*.
Terra fit immensus magnarum campus aquarum,
Deleta est lachrymis, *Insula* tota suis.
Turba diu patitur numerosas languida mortes,
Atq; anima in *trunco* quæq; sepulta suo est.
Te redeunte novam sumit *Brittania* vitam
Cæsar, plena *animâ* est *Anglia*, plena *Deo*.
Mersa fuit proprio pertristis *Hibernia* tabo,
Et rubrum, infelix Insula facta, mare.
Nunc in *papicolas* saltubit læta rebelles,
Cùm *plectet* trepidam verus *Apollo Lyram*.

G. OWEN *Coll. Exon. A. B.*

Quid

QVid numerat *momẽta? Moras* quidvé Anglia culpat?
Quid, CAROLI nondùm *Plauſtra* redire, dolet?
Rex properare nequit *Boreæ* concreta per arva
Quæ vicina *Polo* tardiùs *Aſtra* movent.
Is penè à *Phœbo* deſertos luce benignâ
Iam fovet, & Solis ſupplet ut ante locum.
In Scotiâ totam ſtatuit traducere *brumam*,
Vt rediens *Anglis* tempora verna ferat.
An fallor? quinam hi plauſus? quas audio voces?
Quid lætis reſonant undiq; cuncta modis?
Rex venit; & cum *Rege* vigor; populiq; fatetur
Lingua ſonora ſuum jam rediiſſe *Caput*.
Nec, ſit bruma licet, frigeſcunt gaudia, *Cæſar*;
Fit quivis *Vernus*, Te veniente, *dies*.
En lætis hominum turbis ridentia prata,
Fœta ſuis votis pectora noſtra virent:
Et, niſi deberent nudare *cacumina* Regi,
Induerent *Sylvæ*, quæ cecidêre, comas.
Optarem talem contingere ſæpiùs hoſtam,
Diſceſſu ſi non eſſet *amanda* Tuo.

WALT. BLANDFORD. A. B.
è Coll. Wadh.

TEmpus Io! jam tempus adeſt, cum læta triumphis
Nobilis inſignem repetiverit *Anglia Regem*.
Ecce redit, ficcis volat huc *Victoria* pennis,
Subjectiq; hoſtes abjectis CAROLUS armis.
Quos nequit *ferrum*, *vultus Clementia* vicit,

Dum

Dum ceſſit *ſine cade* dies, ſine *ſanguine* campus.
Scotia magnanimos produxerat inclyta natos,
Noſtraq; jam ſævo ſonuerunt claſſica bello,
Iamq; erat *abdendum* fraterna in viſcera *telum*,
Cum levis exiluit placido *Rex* CAROLUS ore:
Per gladios *mitis*, mediuſq; per agmina curritis.
Ponite bella (inquit) fera prælia ponite (fratres)
Iungite *victrices* æterno fœdere *dextras*,
Et liceat mihi martis (ait) componere lites.
Quid fuerit noſtras ſatiari ſanguine terras?
Quidve erit *ancipitis* tentâſſe pericula *pugnæ*?
Siſtite (ait) *Dominum* (Socii) *cognoſcite veſtrum*,
Protinus extinctis miteſcunt pectora flammis,
Et furor omnis abeſt, pedibus ſuccumbere certant
Principis, & viſæ ceſſerunt arma Coronæ.
Iam placidos *ſocios amplexibus* urget,
Scotia jamq; *Anglis*, *Scotis* ſoror *Anglia* facta.
Pangite *Pierides*, reducem jam pangite *Martem*:
Pegaſides veſtro date carmina læta patrono.
En VENIT, ad ſummos felix eat hoſtia Divos.
Quòd noſtras repetat *Rex invictiſſimus* oras
Fauſtus, & inviſis fato meliore *Britannos*.
Iam *Tameſis* liquidis decurrat lenior undis,
Geſtiat & tanto regali pondere preſſa.
Vive diu ô ingens *animoſæ* gloria *terræ*,
Nec Te belligeris iterum *diſcordia* campis
Solliciret, noſtrum teneat *pax aurea* mundum,
Floreat & longos CAROLE *Diadema* per annos.

GUIL. BANKES *A. B. è Coll. Exon.*

Dum

DVm propiora *Scoto* ipartisti lumina, *sole*
Quàm viduata sibi est *Anglia* visa *suo!*
Quàm miseros planctus, quantas movet ecce querelas!
Et *prælata* sibi creditur esse *soror*.
Non fuit invidiæ tantæ par *Scotia*, lentâ.
Teq; nimis, metuit, detinuisse *morâ*.
Heu quanto, hinc aberas, *Regni discrimine*, cujus
A vestrâ pendet summa *salute* salus.
Quàm desiderio te quæritat icta fideli
Anglia teq; nimis sentit abesse diu!
Sed licet ingenti *Populo* jam voce sonare,
CAROLUS *Angligenis* ecce reversus adest.
Certa facis populi jam *vota*, & pignore tanto
Absolvit *fidos* Anglica terra *deos*.
Quanta moves turbæ rediens spectacula *Princeps!*
Nec reditûs queritur, *sospite Rege*, moram.
Non litem ulteriùs Scotiæ movet *Anglia*, *Phœbi*
Cùm fruitur vultu jam *propiore* sui.
Seq; sorore suâ potiorem credit ob *unum hoc*,
Tam propè quòd fas sit *loca calore* tuâ.
Sed nunc sorte suâ evadet gens *utraq;* felix
Integra per sceptri, CAROLE, *jura* tui:
Quiq; *Rosam* spinis erat attriturus acutis
Cardunis, Angligenis jam *Benedictus erit*.

HUM. BOULTON è *Coll. Iesu*.

IAm nova diviſi ſumant *Exordia* falces,
Et reditu CAROLI feſtior annus eat.
Cedant *damnatis* feralia nomina *faſtis*,
Hæc retrò tulerit triſtia fata *Dies*.
Fulmen adeſt CAROLUS, perſtringens fulgure vultus
Infidos; oculis qui gerit *arma* ſuis.
Quòd ſi Te præſtare Tuis via nulla relicta
Sit, quin pacta foret proditione ſalus,
Gratulor inſidiis: ſcelera hæc mercede placebunt,
Cùm Tibi res agitur, fas erit atq; nefas.

THO. HIGGONS *ex Aulâ Alb.*

PEſtis adeſt *Gladio*, ſævâq; armata *ſagittâ*,
Et viduat *miſeras* imperioſa *Domos*:
Nullus *Parnaſſum* colit, aut *Aganippidis* undas,
Atq; iterum *volucris* muſa videtur Avis:
Exitium ſuperabat opem, languebat *Apollo*,
Dira lues Herbis non Medicanda fuit.
CAROLE qui potis es ſtrumis *tangendo* Mederi,
Eripias nobis hanc redeundo *luem*.

IO. FELL *ex Ædc Ch.*

SIc redeas nunquàm rediturus CAROLE, multis
Exoptate diù votis, precibuſq; tuorum,
Et multis votis, precibuſq; retente tuorum.
Scilicet innocuos poſthàc tuta *Anglia Scotos*
Obſtantes videat ſolo in certamine amoris.

Tu

Tu divise tuis componis jurgia, *Cæsar*,
Et cauto dubias fallis moderamine lites.
Iam fugit eccè furens ruptâ discordia pallâ
Nec, *spinis* vestita caput dirisq; colubris,
Sibilat, aut *Pronos* propellit in arma *popellos*.
Pax iterùm auratis rediens circumvolat alis,
Gestit & offensas dextris conjungere dextras.
Terrent *Ausoniam* nova totam fœdera: terrent
Et conjuratos metuendo nomine fratres.
Hoc tandem illud erit quòd non injuria fati
Decoquat, aut seri pereuntis temporis anni.
Stabit in *æternum* (si fas spondere) nec ullo,
Artibus aut armis, *nodus* solvendus in ævo.

Ios. Barker C.C.C.

SAtis superq; tristis indulsit sibi
Bellona: cujus acris & ferox diu
Animis potentis gentis insedit movens
Furiis *Erynnis*. En levis vertit rotam
Fortuna pœnitens: viamq; gloriæ,
Iam læta, Regis pandit; ut firmo ligans
Amore subditos, triumpharet magis.

Io! trophæa Musa jam Caroli canat
Nullo cruore parta; tanto eviluit
Pretio; nec ambit Carolus laurum, essero
Quamcunq; bello legeret; aut mitis probat
Pacem cruentam; neutiquam victoria

Iuvat

Iuvat nisi *innocens*, ita haud perimit reos
Nec duriore frangis imperio gravis,
Sanare gestiens Cives, non vincere;
Scelúsq; tantùm sustulit, non subditos,
Regum rapinas numeret, & sævas neces
Iactet *vetustas*; cæde, vel bello truci
Populos natantes; potuit at CAROLUS Suos
Vincere loquendo: longa nec belli mora,
Quod sola Principis potest præsentia,
Effecit, Ille solus at vultûs faces
Vibrando, motus & furores comprimit;
Paritèr furore turbido motas feræ
Iunonis undas, capite *Neptunus* Pater
Composuit exerto; breviq; Numine
Viso Iovis, rixæ silebant stridulæ
Populi Deorum; sic tenet oculis Deus
Fulmen, suóq; numen aspectu gerit.

GEORG. STRADLING
e Coll. Iesu.

IMperii Princeps *anima est*; hâc salvâ, tuta
Corpora: sic salvo principe *regna* valent.
Salveto, Cæsar; *fuimus*, non *viximus* antè,
Iam *rediit* nobis, Te redeunte, *salus*.

Io. KNIGHTBRIDGE *Wad. Coll.*

Æstus,

FEstus, iô, Carolo rediit redeunte triumphus,
Et *sudum* temerant nubila nulla *diem*.
Lapsa polo terras Pax alma invisit, & uno
Regna sibi tradit fœdere nexa *duo*.
Hæc est illa Pio victoria *Principe* digna,
Si *ferro* parcat *dextera*, vincat *amor*.

I. I. A.B. C.C.C.

INdue læta, precor, *Chlamydem* Dea mater opimam;
Flora tuas violas, Lillia, sparge rosas.
Ride tristis *Hyems*, nebulosam porrige frontem;
Gaude corde, genu, plaude popelle, manu.
Nos vestris Stipate Choris *Musa*, omnibus una
Vox, eadem cunctis prospera vota fient:
Longa salus Regi reduci, Io Carolo Vivas
Semper *Zodiaci* sis *Cynosura* tui.
Vesta sedet nuda & manibus spoliata nefandis
Vernales vestes liquit ad *Antipodas*,
Flora negat violas, quòd Solis captet amores.
Semper in illicitis, concipit illa thoris.
Squallet *Hyems* lachrymis vicinis, sanguine sordet,
Mortuum & invasit pectora nostra gelu.
Dimidiata sonat populi vox, faucibus hæret
Papicolis, dubio dum sonat ore Salus.
Omnia sed laceræ tibi *Musa* fausta precantur.
Tutum est sub Clypeo posse latere tuo.
Anglia dum triplici fælicem murice Regem
Tu colis, & simplex non veneraris Ebur,

Externam *triplicem* tu dedignare Coronam
Pro Solo *triplices* concipe Rege preces.

RIC. PARR *Art. Bac.*
Coll. Exon.

VIdit, *Vicit*; agit gratum ſine cæde *triumphum*,
Cùm teneat *palmam* non temerata manus:
Ingreditur campum: ſed, ſtrictis enſibus, ictum
Fœdus erat, Populus, *victor*, uterq; fuit.
Victor uterq; domi Pacem (ſpolia ampla) reportat,
Ipſe dedit Mavors, Te duce, terga fugæ.
Ergo Tibi virides creſcat *Palma* inter *Olivas*,
Victor laudari qui ſine *Marte* potes.

IO. SPARKE C.C.C.

ARdua Fortunæ reduci delubra priores
Ob reditum ſtatuere ducum; mihi CAROLVS ipſe
Numen erit, ſolio dabitur reverentia templi.
Hunc ſiqui ſolis celebrabunt nomine (cujus
Lumen ob oppoſitum terræ mediantis acervum
Deficiens, clangore tubæ revocatur agreſtis)
Aut venerans ego Perſa forem, vel Caltha Britanno
Spirarem radiis felix ſolaribus horto.
Si regni cecinere animam, quæ corpore dudum
Deſerto, ſcoticis volitavit libera in oris,
Iamq; ſono evigilata redit; mihi gloria ſumma eſt

Hujus

Hujus in eximios numerari corporis artus.
Aut animæ aut solis sumas fastigia, Princeps;
Ecce tuo Influxu fœlix lætabitur Anglus.

GULIELMUS CONVERS,
Schol. Johan.

DVm licet, & *Cæsar* nondum tristissima vexant
Fata, nec imbellem prosternunt fulmina laurum,
Pergimus audaces ad carmina (carmina, dicto
Cæsare, læta fluunt) veluti cùm lampades acrem
Evibrare solent ægrâ vel *Pallade* flammam.
Vivimus has inter mortes: licèt ipsa jacentis
Iam domini Toga crimen erat, latoli; decores
Exuit (ah!) tristissimium præsaga colore;
Vivimus, agnoscunt solitas præcordia vires
Numinis, & Reduces vota agglomeramus ad Aras.
Non secus æstivi languet flos aureus horti
Iam, jam semianimi tacturus vertice terram
Dum cœlum Astra regunt, dum mergitur Oceano Sol,
At simul ille novos plenâ face sparserit ignes,
Expandit folia, & renovatam libera gestit
Tollere cervicem, totumq; admittere Phœbum.
Scilicet hoc saltem, *Carolo* reduente, fatemur
Ex Aquilone bonum: non jam per compita matres
Stant pavidæ, natosq; vident ad classica raptos;
Non sedet ante focum nimii pertæsa senectus
Sortis, ignotiq; horret nova murmura belli.
Sed placidi soles, & quæ nunc tempora nobis

Invidêre ſenes; tecit *pax Aurea* tantum
Fortiùs ut fracto coaleſcat fœdere membrum.
Qualis iô *Cæſar!* cujus præſentia cœlum
Molliit, & rigidas docuit miteſcere gentes.
Nam ſimul auguſtâ Te majeſtate verendum
Conſpexêre, ſilent; nec habes nunc ampliùs hoſtem;
Enſeſq; clypeoſq;, trementem in vertice plumam,
Haſtarúmq; nemus tua ſub veſtigia mittunt;
Ipſi etiam cecidêre duces, majore triumpho.
Inde minùs timeo ſi jam feralis *Iërna*
Sævit, & admiſſum didicit tolerare venenum,
Antidotum Rex ipſe dabit, reprimetq; furores,
Diſcordemq; *Lyram* Harmoniâ meliore replebit.
Perge; --- ſed & nobis etiam, queis noxius hæret
Squallor, & indecores deturpant ora vapores,
Redde diem; poſcant aliæ tua numina terræ,
Nos cultu propiore Tuæ, quos fluctibus urgent
Vndantes animi, cœciq; inſania vulgi.
Interea trepidæ qualis cùm contigit oræ
Delius, & ſacro firmavit pondere terram,
Talis ades nobis, & qui juga celſa *Pyrenes*
Durus, & *Arctoo* damnatam ſidere *Thulen*
Luſtrâſti, inſanos ubi torret *Sirius* agros,
Quáq; ferox Boreas glaciali regnat in arce,
Diſce tuum librare orbem, meditúmq; tenere;
Dum reliquæ, licèt æterno nos vere fruamur,
Sint ſatis obliquo felices numine Zonæ.

RAD. BATHVRST A.M. *Coll. Trin. Soc.*

Phœbus

PHœbus ut obſcuris remeat gratiſſimus oris,
Rex ab Hyperboreo gratior orbe redit.
Lumen uterq; ferens, tamen hoc diſcrimine diſtant,
Quòd Sol per radios, rex pius, ipſe, facit.

I. H. C. C. C. *Art. Mag.*

NIl deſperandum. diſcuſſa pericula; cædes
In vinum atq; epulas abierunt: Marte ſalutes
Procurante novas, Pacis, Regiſq; choreas
Et belli Furiis agitantibus. Omnia fauſta
Qualia nec ſperaſſe datum. Iam grata reviſis
Angliacos fines, jam Scotia grata reviſis
Deducto tecum CAROLO: jam Regna gemella,
Et Rex unus erit, nobis magis unicus uno
Salvus & incolumis qui (Scotia) pignus amoris
Sit veſtri, & merces Noſtri, gratiſſima merces.
Semper ab Arctoo, precor ô bona Numina, venti
Proveniant cœlo, ſecum ſi talia ſemper
Attulerint, Regem & CAROLUM; tum jure canemus
Omne bonum, à fauſto tandem, eſt Aquilone receptum.

I. HAKEWILL Art. Mag. &
C. C. C. *Schol.*

PAlluit, & nuper viſum eſt langueſcere corpus
Angliacum, ſolitos nec non deponere vultus:
Talia mirari non eſt; *Cor* defuit *ipſum*

Singula lætificans *perfecto* membra *vigore*.
CAROLE, te revocant *Angli*, votisq; reposcunt;
Expiraturi, Te non afflante, *rigescunt*:
Ergò reversuro populus jam *thura* ministrat;
Nos *nosmet*, Vestras & *nostra* litamus ad aras.
Regia *funestas* tollit Clementia *lites*,
More & inassueto ducit *sine cæde* triumphos,
Conjungens nexu tandem propiore *Britannos*.
Sic, sic *junctura* coalescunt fortiùs *ossa*,
Corpus, & extractâ *sanie*, fit *sanius*; inde
Spes est orta *novas* non posse resurgere *rixas*.
Hinc Te *pacificum*, Rex invictissime, narrent
Sæcla futura, Tuos & demirentur: Oliva
Ergò Tuis semper sit in hortis florida; Regna
Altera *Pacificis* Divina Oracula spondent.

IOH. GEERS *Nov. Coll.*
Soc. Civil.

Ἔννεα ἐκ μουσῶν ὀκτὼ ἀνάκαμψον ἄνακτος
Μέλπονται μοῦναι, ἄλλη μὲν ἄπεστιν ἀδελφή.
Συντῶθ' ὦ βασιλεῦ· βάνει εἰς γαῖαν Ἱέρνην
Τὰς πολέμου κακίας ἢ Μελπομένη δακρύουσα.

G. B. *Art. Mag.*
Coll. Exon.

Disper-

Dispersâ *Eclipsi* sic *Numen* Apollinis *Almum*
Persicus insigni Religione colit,
Vt magè sincero veneremur pectore Divum,
Phœbo majorem, vel *caruisse* fat est.

Rob. Smythe *Equitis aurati fil.*
Nat. Max. è Coll. Bal.

Ostentent alii maculatam sanguine Laurum,
Affigántq, super Busta trophæa Duces,
Pluraq; Crudeles titulos per funera quærant,
Sævitiæq; struant tot Monumenta suæ:
Carolus Innocuæ sequitur vestigia Laudis,
Solus & è vivis vera trophæa refert.
Insolitum siquid sydus Boreale minatur,
Pacat, & Augusto Lumine, mite facit.
Non opus immisso est cognata in viscera ferro,
Sanguine vel Notas Commaculare manus;
Accinctas acies vultu componere novit,
Quem modò turbatis rebus adesse fat est.
Et jam Compositis animis Clementia victrix
Optatæ spoliis pacis onusta redit,
Compensatq; morum cum jam Respublica posset,
Nec queat ulteriùs Rege carere suo.
Ipsa sibi cum templa timent, & more recepto
Vix Audent pro te fundere vota pii:
Opportunus ades, nec tantum, Carole, nobis
Assertor, sed (quod Te decet esse) Deo.

I. Edwards *Coll. Iesu Soc.*

Præterit:

PRæterit acris *hyems*, duplum ver sentit anhelans
Anglia custodem, perpetuumq; decus.
Thraces agunt lachrymis morituri funera solis,
Natales *lyricis*, melliloquisq; sonis.
Tellus nascentem solem veneratur odore
Fragranti: profert lilia septa rosis.
Lucifer è tenebris rediit, lux nostra recenti
Lumine resplendet: tristia regna levans.
Optato fruimur CAROLO, nox mœsta recessit,
Rex vultu placido littora nostra beat.
Orbe suo nitidus nobis fert lumina *Phabus*,
Exanimi populo *Rex* rediviva salus.

FRANC. BRICKENDEN Coll.
Pemb. Schol.

FIxa stetit *Gyaro*, (sic fertur) *Apolline* nato,
Insula, in *Ægæis* quæ fluitârat aquis.
Altera jam *Delos* fluitat: fit *Hibernia Delos*;
Quiq; illam figat *Delius* alter erit.
CAROLE surge; Vagam jubeas se sistere Terram,
In se præsentem sentiat Illa *Deum*.
Quod solis potuit Natalibus *Augur Apollo*,
Hoc poteris Reditu Noster *Apollo* tuo.

Io. PRICE.

Vah

VAh ſpuriæ vatum proles, atq; inſcia turba!
Quid ſteriles verſus, & inanem Carminis umbram
Victori erigitis? non Phœbo hæc ſacra parantur,
Non levibus Charitum choreis; nec Cyprida læſam
Sollicitat ſacris, & vano murmure Myſtes.
Nos majora vocant; pietas, & proxima Divis
Majeſtas. Tandem Arctoas compeſcuit urbes
Cæſar, & iratas ſociavit fœdere gentes.
Depoſuêre metus Britones; Scotuſq; furorem
Exuit innatum; & quamvis nutritus in armis,
Dedidicit Martem: felix Albania cujus
Vel tribuli pariunt ficus, & Nectare turgent.
Non hæc digna ſatis? læros ornaſſe triumphos
Plus erit, & reduci ſtatuiſſe Trophæa Gradivo.
Huc tamen ô Muſæ faciles, pia turba, Camænæ,
Huc Citharas afferte ſacras, huc plectra ſonora;
Pangite cœleſtem tremulo modulamine cantum:
Qualis Thebanas, invito Amphione, turres
Conſtrueret, ſaxiſq; pedes & mœnibus altis
Adderet, & totam choreis abduceret urbem.
Quamvis arcta nimis mens ſit comprendere Numen,
Religio eſt metuiſſe tamen, ſacroq; timore
Obſtupuiſſe ſat eſt. Salveto invicte Monarcha,
Quem timet atq; colit Mundus, gaudetq; libenter
Imperio ſervire tuo, qui ſponte reducis
Anglis Proſcriptam pacem, diroq; ſolutas
Marte urbes refigis; noſtris pax incubet oris
Victrici pennâ; claudenti limina Jano.
Hinc, hinc Regalis ondum ſatiata cruore;

(Heroum fœdus nunquàm) Germania sæva,
Vincendi methodum discat. Tu maxime Cæsar,
Advenis, & vincis: quamprimum Martia turba,
Cœlestes vultûs radios, flammasq; benignas
Persensit, cecidere Animi; gladiumq; minacem
Abjecit, dextramq; hostis commisit inermem.
Sic ego mane novo suspensas aere nubes,
Impletas undis, gravidaeq; vaporibus atris,
Aspexi crebras mundo intentare procellas.
At postquam æquoreis Phœbus caput extulit undis,
Igne vapor tepido radioq; micante solutus,
Avolat, & tenues subitò vanescit in auras.
Iam liceat totum Minio signare Novembrem,
Et Festum memorare unum: Tibi Carole totus
Sacratur mensis, lætoq; superbit honore.

P. Maws A. B. *Joban. Soc.*

BArbara visa liis placeatt cervicibus ille
Servorum Rex ingratas imponere leges,
Et duro populos fræno terrere coactos.
Gaudeat. Horrendum licèt intonat, at breve fulmen
Non stabile hoc regnum, sed erit moritura tyrannis.
Nestora sin ipsum tali superare daretur;
Nec vitæ, sed tot numerare tyrannidis annos:
Quantula laus sævire diu? exercere furorem
Vivacem: non est hoc Regnum, injuria longa est.
Si possis animi cæcos reserare recessus:
Talem quanta pati credis? dum fulminat, ipse

Attoni-

Attonitus ſtupet arcani majore fragoris
Vulnere: dum geſtit cantum te rere, trementem
Aſpice: non hoc eſt multùm regnare, timere eſt.
Non vult noſter agi diris rem Caxotus armis:
Non fremit ut turbo, portas intrare patentes,
Non fregiſſe juvat: non hoc placet eſſe timori
Tam magno populis, ſed ſeſe malle amari:
Et duraturo ſtabiliri fœdere regnum.
Certa fides melius Regem, quàm bella tuentur.
In timidos ſævire feges, vis illa ferarum eſt:
Si toruum aſpicere, & rictus unguesq; liberet
Oſtentare: & idem poterunt præſtare leones.
Hoc decus humanum: decus hoc regale, furoris
Vim pronam ſedare ſui: miſeroq; popello
Parcere, & irato ſtragem non edere ferro:
Subjuris juga ſe primò, tunc mittere plebem.
Sic redit Auguſtus victor populiq; ſuiq;
Securuſq; redit: quem conſtat jure parentis
Imperium, conſtatq; ſuâ virtute meretur:
Si non lex faceret, facerent ſuffragia regem.
Non tantũ nunc arma, animos poſtare feroces
Bellica turba ſuos: prorſus vincuntur, & ipſus
Vi facili extorſit Princeps mitiſſimus iras.
Ille triumphatâ penitus de gente redire
Dicitur: abſentis cujus reverentia plebem
Frænat in offenſam: qui cùm non terret, amatur:
Obſequio populi, ſed non formidine magnus.

GEO. CLARKE *Coll. Mert.*

ANglia læta para, sed non *duce Marte*, triumphos,
Charior est *nullo sanguine* parta salus.
Exultes: *rediit Sol*, quem cessisse putabas,
Dum cœpit piceâ condere nube caput.
Anglia vive, *animam præsentem* sentis, abesse
Illam, & *te salvam* vivere posse putas?
Sic comitem *Timidus* semper velit esse *loquacem*,
Claude oculos, pueris mortuus esse potes.
Nos Sacrum meditamur, erit *pia Musa* Sacerdos,
Corda fient *Aræ*, Thuraq; grata, *Preces*.
Fac, *Numen terreſtre*, tuo nos lumine lætos:
Vt possis *nostrâ*, vive salute *Tua*.

MATH. PRIDEAUX è
Coll. Exon.

QVantus cum Lyciæ torpentes frigore terras
Deserit, ac Delon visit Apollo suam,
Cum Dryopum Cretumq; fremit clamoribus aër,
Tantus ab Albano redditur orbe deus:
Arctoæ stupuere plagæ, solemq; propinquum
Miratæ, Proprium Te voluere sibi.
O vana ambitio! terras invisere possit
Iupiter, at sedes æthere fixa manet.

G. L. *Iean.*

In

IN reditum (Rex magne) tuum dat Iubila vulgus,
Et laxavit opes gens Tunicata suas.
Quamvis nulla ferant Tibi vectigalia Musæ,
Non est Carminibus *Mortua* nostra *Manus*.

EDWARD. VERNON *Eq. Aur. fil.*
& *Coll. Trin.*

CAROLE dum properas Viduatam invisere Terram,
Atq; Tuos Reditu bis facis esse Tuos:
Sævit Hyems, Tenebræ lucem Caligine fuscant,
Factaq; vel tellus, Scotia, nostra Tibi est:
At nullæ offendunt tenebræ, nubecula nulla,
Dum revehit CAROLUM lætior Aura suum:
Sed licèt in Tenebris redeas, & nubibus atris
Non deerit Populo Te redeunte Dies.

RICH. HILL *ex Æde Ch.*

PRæsens sive absens, ex omni parte stupendus,
Mira facis; nostram vincis & usq; fidem.
Tu solus Turmis major, sine lite triumphas,
Est prodire satis; cætera Vultus agit;
Nec Tua Terga minùs possunt; procul eruis hostes;
Longè abeas forsan, sed nec abesse potes.
Præsenti fruimur vel cum non cernimus, inde
Schismata fracta jacent; Vincit & Umbra Tui.

Sed nunquam juvet hos iterùm viduare Penates,
Anglia ne fiat vel peregrina domi.
Nil ſine Te valeant res noſtræ, CAROLE, Veſtrum eſt,
Quòd poſſim memet dicere jure meum.
Non venis abſentis pertæſo nomine charus;
Lux ſolet haud tenebris gratior eſſe tuis.
Eſt quaſi perpetuus Reditus præſentia; nobis,
Poſt vultum exhauſtum, viſus es uſq; novus.

IACOB. QUIN. ex Æde Ch.

INtra, intra, Melior Lycurge; Leges,
Quas Condis, reditu Tuo Sigillans!
Raptas Milite, Martiſq; dextris
Reddis Iuſtitiæ ſuas ſecures,
Reddis juribus arma protegenda,
Non quæ Iura Regunt. Trophæa Sceptri
Pax & jura Tui. Trophæa Sceptro
Forſàn digna Moris Minora veſtris.
Sedatas bene Scotiæ Procellas
Tanti vix emimus, Tuamue Totam.
Fractis hoſtibus, adfuturam Iernen.

Abſentem CAROLUS Patrem exhibebat:
Majeſtate tamen minor Parentis,
Solâ, ſed minor, ut decet, Parentis
Demulſit populos uterq; vultus.

Regem

Regem Scotia, redde, redde Regem
Clamant, Archetypum; remitte nobis
Illum-ipsum CAROLUM, antequàm seneſcat;
Aut Bellum tibi seriò minamur.

O quantus Populi vocas ocellos,
Ceu factus ſpecioſior videri!
Sic cùm, perdomito latrante Monſtro,
Regno prodiit è tenebricoſo,
Geſtis undiq; tunc repletus, Orbis
Ceu factum Magis-Herculem ſtupebat.

GUIL. RUDYERD *Arm. Eq. Aur. fil. ex Æde Chriſti.*

VT cum Parente totus idem ſis, novam
Das Vnionem Gentibus Britanniæ:
Confregit animos Candor hoſtiles Tuus:
Et pila non pilis, nec enſes enſibus,
Sed pila & enſes Pace ceciderunt Tuâ;
Sine lite Victor, fortior ſine vi cluis,
Tuumq; Mars non Milites vulnus tulit.
Salve Triumphans Cæſar, invictè bonus;
Eſt pœna major, Tanta quòd peregrè facis,
Caruiſſe Te; ſic emere nec Regnum juvat:
Te cura Populi, cura ſollicitat Dei;
Ne templa collabantur, atq; Vrbes quant,
Aris aſylum, turribus turris ſies,
Ipſoſq; cuſtodes tui cuſtodias.

Quin

Quin ſterne magnâ bellicos hoſtes manu,
Et contumaces turbidi Papæ minas,
Emitte fulmen grande, ſed maneas Domi.
Iupiter Olympo conſidens homines regit,
Malitq; Terras ruere, quàm Cœlum pati.
Emitte fulmen, jactitant Munus Scoti
Quòd Fronte ſuperares tuâ, CAROLUM, exteris
Videre nimis eſt, Audiant de Te & cadant.

EDM. VNDERWOOD *Æd. Ch. Alum.*

Chronagram.

NobILIssIMVs ReX SaLVVS ReDIIt
eX ſeptentrIone.

ANglia ſolennes cantato læta Triumphos
Quæ magno CAROLO jam fruitura Tuo.
Abjice ſollicitos toties quos mæſta timores
Finxeris: Ah! quando Rex redituru erit.
Laudibus altiſonis reducem TRINOBANTIA Regem
Accipias: mœſtos abjiciens animos.
Illius infælix, jam grata abſentia nobis.
Cauſaq; triſtitiæ lætitiæq; fuit.
Quiq; ad lugendas triſtis componere lites
Exiit: is lætus PACIFICUS rediit
Iam rediit CAROLUS, redeat pax candida noſtris
Anglis: ſit cunctis paxq; beata ſuis.

GUL. HUSSEY A. B.
è Coll. Exon.

Most Royall Sir,

YOur solemne Circuit past, you now shine here:
As the same starres in sundry Climes appeare.
You nere depriv'd us quite, we felt your beames:
So where seas come not, they depute their streames.
But now you blesse us with a nearer shine,
You first give Gold, then bring us to the Mine.
Though then your Rayes of so rich lustre are,
That they can shine at distance, and warme farre,
Though when your selfe did most remote appeare,
You scatter'd heat and Day, through all our Sphere,
Yet that great blisse hath but imperfect been
While you that shed those glories, were unseene.
And all our joyes have but weak Ios span,
While we that saw the light, still miss'd the Sun.
Nor can you blame their sighs, who find that they
Part with their Starre, and but receive a Ray.
Our strong desires aym'd at a nobler flame,
At your Great selfe, from whom that blessing came.
Streames by conveyance loose the earths grosse veine
Preserves the Current, but it prints a staine,
And the same Channell keeps, and sullies too,
'Tis Water there, what the spring Chrystall knew.

A

Some Princes are scarce miss'd: the subjects care
Their journey waites, as they but Took the Ayre.
And the same quiet smiles in every face,
Come they from farre imployments, or their Chase.
But when they're slighted and return theare, then
Who went forth Kings, come back but Private Men.
Your absence taught us still to prize you more,

As waves teach Seamen to esteeme the shore.
Our feares enlarg'd each minute to an age;
And thought your shortest stay a pilgrimage.
Sad thoughts like these did in your consort rise,
And stifled the faire lustre of her eyes.
And sure those Clowds had falne in Teares and raine,
But that her Beauty drew all up againe.
Next your great Counsell expectation spent
For your returne their Aide and Ornament.
You cleare as much with your Advice, as Reyes;
Thus greatest starres direct, as well as blaze.
Nor doth your bright approach suggest a feare,
That you who warm'd from Scotland, should scorch here:
As if the distance lost, your sacred Brow
Must lay by Temper, and dart lightning now.
For by a long experience you are knowne,
To make a Heaven which hath no Torrid zone.

M. LLUELLIN. Ch. Ch.

AND since y'are safe return'd, well blesse that fate
That sever'd Nations to secure Your state;
We owe more unto Providence, that we
See you come back, then when we had you, free
From all our zealous feares, for None more Blesse
Then Dangers sweetned with a faire successe.
For common fortunes scatter every where
But such as these are only Yours, and Rare.
These make our flaming Altars Odours sent,

While

While others only ſmoke with complement.
'Twas but a lowr nall, had you only gon
To ſee, 'Twas more to calme a Nation,
T' unite it with it ſelfe, and with us too,
This only could be done, by Heav'n, and you.
Who'le henceforth think the Scots meant prize all loſe
Vnto your ſacred Perſon, is but Droſſe;
And yet they let you goe, thoſe armed Bands
Came only fortified to Kiſſe your hands,
T' invite and gard you, and now fully prove,
Though dreaded once, they were moſt arm'd with Love.

RALPH DAY, of Ch. Ch.

WHen Northerne Miſts benighted our cleare day
Bright Sol muſt riſe to force thoſe Miſts away.
Inferiour Planets had not might to beate
Them hence, though they had the Suns light, and heate.
Their influences were too weake: ſo none
Can mannage a Kings cauſe, but he that's One.
When He appear'd all kind of ſtrife was done
As if they 'ad had their wills when He was come.
As if all the while their maine quarrell were
Their love, only they ſtrove to have Him there.
His Abſence ſeem'd Oppreſſion: On my life
Think what you will, it was an honeſt ſtrife.
Why they had 'moſt forgot him, I dare ſweare
They had ſcarce ſeen his royall picture there.
Them He encountred as Sol did aſſay

The Travellours cloake, to take, not ſnatch away
As th' ruffling winde: ſo He hath made them yield
With calmeneſſe: his ſtout meekneſſe won the field.
All his Oppoſers under foot hee treads
Only by throwing Roſes at their heads.
His late armes He hath ſmil'd to triumphs, He
Had Naturall armour proofe, bright majeſty.
And thoſe rare weapons cannot chuſe but hitt
That are begotten in him, not made fit:
'Tis not the ſteele, but that ſword cuts off ſtaines
Which ſparkles in the Face, runs in the veines.
Their Army He tooke Priſners as they came,
Only they wanted griefe to prove them 'tane.
He fetter'd them with goodnes, this chaine's ſtronger
Then that made out of braſſe, and doth laſt longer.
This is a double Conqueſt, which doth bind
The ſoule in Chaines, and captivate the mind.
Thus with his mighty wiſdome He's become
His Kingdomes, and his owne great Champion.
Their loy might ſtile them Victors too, wee may
Count this from CHARLES, *when both ſides wonne the day.*
Thus to b' his priſner is to be ſet free,
Releaſt from bondage, 'tane from miſery.
He hath freed us too, and whats more then wealth
H' hath brought our life and ſoule againe, himſelfe.
Hee's come no way impair'd. the Northerne wind
Hath neither piere'd his body, nor his mind.
Though for his Kingdomes ſake himſelfe H'ath ſpent
In travell: Hee's come the ſame CHARLES He went.

Mount.

Mount then our joyes, and seale afresh that song
Still to have such a CHARLES, *but this* CHARLES *long.*

ROBERT CHAUNDLER. Ch. Ch.

SInce your departure (greatest Monarch) we
Suffer'd a gloomy night; the History
Of those curs'd works of darknesse which were done
Since your departure, prove we had no sunne.
There in a Corner stood an high-shood elfe,
Preferr'd into a tubb: who ty'rd himselfe,
And Auditors, with five, sixe, seaven houres
Of Heresy, and non-sense: all the powers
Which us'd to curbe such insolencies, hee
Scornes; and will have's unchristian liberty.
Nay Tinkers, and--whose names for ever shall
Non-licet *be, and thrice Apocryphall,*
Vsurp'd the sacred Ephod; woemen, they
Would needs be men of God, and preach, and pray
With th' best who serve at th' altar: they would be
Fathers oth' Church; and in divinity
Doctors, though never taught themselves: they'le shine
As greatest lights; and preachers feminine.
Well, bee't enacted then, henceforth 't shall be
Πρεσβύτερος *a Priest both he, and shee.*
Others write bookes, which the adulterous presse
Vnhappily brings forth; and is no lesse
Guilty, then their first authors. Oh what quill
Can possibly expresse, the gall they spill
In these base Pamphlets, which no light can clayme
But what proceeds from their owne funerall flame,
Else everlasting darknesse; where no eyes
May ever see those monstrous Calumnies,
And thrice-accursed Lyes which vented be
'Gainst holy Church, and sacred Hierarchy!

Others in furious zeale enter the quire,
Pull railes, and table downe; and in the fire
Consume those sacred things: nor wil't suffice
Vnlesse the altar be a sacrifice.
And why so much confusion? this we say,
Faith's great defender CHARLES *was then away.*
But now return'd, and risen in our sphеare,
May he rise higher, may he shine more cleare
In's full Meridian; and send from thence
Such gratious beames, and happy influence
As may dispell these factions mists; and bring
To Church and Common-weale a timely spring
Of peace, and truth. The rising of this starre
Shall adde a rubrick more to th' Calendar,
An happy Holy-day; yes, it shall be
A new, and most auspitious Epoche.
Goe on great Prince, quench our distemper'd heat,
And be to after ages CHARLES *the great.*

GEO. BARLOW. Art. Bac. & Col. Reg. Alum.

Daphnis Lycidas.

Daph. *WElcome these free and jolly fits,*
I now for joy could loose my wits.
What dos't thou muse so man?
Rowse up thy selfe, these are the times,
To use thy sweet and joviall rimes.
Thy bagge-pipe and this canne.
Lycid. *What ayles my Boy? is this the care*
Thou to thy Flocks wer'e wont to beare?
Thou see'st I am not sad,
Hast thou the nak't Diana *seen?*
Goblin, or wolfe, or fayry Queene?
That thus thou rav'st as mad?
Daph. *No, I have seene return'd againe*

Our

Our Maſter ſhepheard, whilſt the plaine
For joy all over ſounds,
How by his glorious preſence he,
Hath rais'd that ſadder company
That ſit to keep our grounds.
Thou'dſt bleſſe thy ſelfe hads't thou but been
I'th city now, and there have ſeen,
What gracious lookes he gave;
Then fill the bowle to his good health,
I would it held even all my wealth,
One drop I would not ſave.

Lycid. *Fy, 'tis a dull ſoules loyalty*
Wants cups to rayſe it ſelfe on high,
A low and ſordid thing,
At Whitſon-Ales or Wakes you may,
Or when a Beare or Wolfe we ſlay,
Not entertaine a King.
I am already all on fire,
Yet have not theſe rais'd my deſire
The day gives me a ſoule,
Great CHARLES *his name inſpires in me*
More then all Bacchus *Armoury*
I need not th' other bowle.

Daph. *Haſt thow forgot the ſollity*
We from our Neighbour company
Enjoy'd the other day;
When our Lords daughter maried was
To their young Maſter Lycidas
Condemne you that I pray?
When were't or Rheniſh wine or beere
To their Lords health they did not feare
To drinke cupps running'ore,
Till each man had his veſſell dom
Then ſeem'd himſelfe transform'd to th' Tunne
He emptyed before.

Lycid. *Let them enjoy't: my ſoules more high*

Then

Then such false fire can make it fly,
'Tis heightned from above,
As those the God of prophecy
The Tripod touch't, with Poetry
Inspires that doe him love.
Whilst suddainly they without wine,
Are fill'd with raptures most divine,
Their soule doth need no wing;
Then to the God returne the fire,
With which he late did them inspire
Whilst they his prayses sing.

Daph. *Think'st thou our acornes and small beere*
Our chestnuts, whey, and worser cheere,
Such raptures can infuse,
Great CHARLES *his name doth much I see,*
But such poore soules as I and thee
Must other motives use.
They doe feed alwayes full and high
And with our masters glorious eye
Are blessed every houre.
Our flocks so take up all our care,
That we scarce e're doe breath that ayre,
Then drink and look not sowre.

Lycid. *Think'st thou because they live more free*
That they more loyall are then we,
The soule no diet knowes.
No thou shalt see, my boy, that I
That day will rayse my selfe as high
As any one of those.
The day does this, my loyall zeale
Scornes to be helpt by cup or meale,
Whilst inward flames remaine:
Hence shall it be more full and rich,
And joy fly to an higher pitch
Then wine can ere obtaine.

THO. ISHAM. Ch. Ch.

To the KING.

WE are return'd, Sir, to our ſelves; The State
Miſſing the ſoule that did inſpire't, of late
Did ſo entranc'd, and ſo forſaken lye
As bodies caſt into an Extaſie.
An outward forme, and ſhape of rule remain'd,
And we the ſhadow of a ſtate retain'd,
Things had a pulſe, Buſineſſe went on, we ſaw
A government hang o're us, and a Law
Guided our Actions, parts did faintly beate,
But 'twas by vertue of the former heate,
And Animation which from you we drew,
Before you, parted hence, and from us flew.
Nothing could be call'd currant; For affayres,
And Actions of people, are not theirs
Who doe performe them. Like your coyne, and gold
Thoſe only are true which your Image hold;
And have your ſtampe upon them, and doe beare
Your value, and your ſuperſcription weare.
Manners, which doe not thus, may trade, and move
Currant 'mongſt ſome, but 'twill falſe mintage prove.
Since They, whoſe Deed's not anſwer yours, doe daſh
Out your Inſcription, like thoſe who doe waſh;
And not to frame our life by yours, but skippe
Ore your example, is to raze and clippe.
'Twas needfull then, you ſhould returne, that We

Recoyn'd by you, might a State ſterling be;
And might once more regaine our price, and rates
Among our ſelves, as well as Neighbour ſtates;
And paſſe as heretofore, not baſe, and ſleight,
Or copper-farthing'd, but pure, and full weight.

Now though your preſence doe thus warme, and ſtrike
New forme, and print into us, yet Sir, like
Thinges ſwayd by meer inſtinct, and ſympathy,
Your Abſence did us like your preſence eye;
A ſecret Touch, and Awe, and charme from farre
Guided us to you as to our North ſtarre;
You rul'd our Courſe when Scotland had you whole;
And we were but the Loadſtones, you the pole;
All our Minds turnd that way, and you from thence
Wrought on our Motions by your Influence;
And ſoe like an Intelligence, though there,
And fixt 'mongſt them, ceaſt not to turne our ſphere.

Nor are we to compute your abſence by
The narrow carriage of our ſight, and eye.
'Tis for us ſubjects to be chayn'd to place,
And to fill ſet roomes, or poſſeſſe one ſpace:
Kings, like their Prototype, all places fill,
And are there preſent where They rule, and will.
And as the ſoule, though it doe only dart
Action from One, yet is in every part,
But becauſe it more ſtrongly doth appeare
In One limbe then the reſt, ſeemes wholy there,
Yet who will ſay 'tis ſo confined to th' eye
As not t' informe the eare? Or that to ſpye,

Were

Were to be deafe? Or who will say the Touch
Hath all the ſoule, and not the Taſt as much?
Kingdomes are like to Bodies, Kings like ſoules;
We cannot ſay the Prince departs, or rowles
From one place to another; Though he ſhew
All in one part, He's All in All we know:
And when He ſhoots forth remote Influence,
He leaves not th' Old, but works through a new ſenſe.

From this aſſurance, then, we not repine
You did awhile from our Horizon ſhine.
Since having, like the ſun, circled your World,
And on the other ſide your wiſht beames hurld,
And there like him, made ſeaſons, crowned their yeare,
Left peace, and Calmes behind you, yet appeare
To us as glorious, unſpent, full of ray,
As when you firſt began to rule our Day,
You now returne, as when you did at firſt
Receive this Crowne, and finding us like thirſt
Of your Approach; ſince by this progreſſe we
One people of Two late divided ſee.
One Forme againe doth ſtrend it ſelfe through all;
And adverſe Hemiſpheares become one Ball.
And though in ſome things we walk feet to feet,
Yet that we in our oppoſitions meet,
And that from this Diverſity we grow
Entire, is your great worke; The Heavens move ſoe;
Where Orbes wheeling 'gainſt Orbes, doe yet agree
In the firſt Mover, and make Harmony.
And thoſe Iarres, which ſeemd Diſcords to our eares,

Compos'd by you, grow Musick of the spheares.

IASPER MAINE. Student of Christ Church.

AS Kings *doe rule like th'* Heavens, *who dispense*
To parts remote *and neare their* influence,
So doth our CHARLES *Move also; while he posts*
From South *to* North, *and back to* Southerne *coasts:*
Like to the Starry Orbe, *which in it's round*
Move's to those very Poynts; *But while 'tis bound*
For North, *there is (some gueße) a* Trembling fitt
And shivering in the part *that's* opposite.
What were our feares *and* Pantings, *what dire* fame
Hear'd we of Irish Tumults, *sword, and flame!*
Which now we thinke but Blessings, *as being sent*
Only as Matter, whereupon 'twas mean't
The Brittish *thus* united *might expresse,*
The strength of joyned Powers *to suppreße,*
Or conquer *Foes; This is great* Brittaines *bliße;*
The Island *in it selfe a just World is.*
Here no commotion shall we find or feare,
But of the Courts removeall, *no sad teare*
Or clowdy Brow, *but when You leave Vs, then*
Discord *is loyalty professed, when*
Nations *doe strive, which shall the happier bee*
T'enjoy your bounteous ray's *of* Majestie.
Which yet you throw in undivided *Dart,*
For Things divine *allow no* share *or* part.

The

The same Kind vertue doth at once disclose,
The Beauty of their Thistle, *and our* Rose.
Thus You doe mingle Soules *and firmely knitt*
What were but joyn'd before; You Scots-men *fitt*
Closely with Vs, *and Reuniter prove,*
You fetch'd the Crowne *before, and now their* Love.

H. VAUGHAN. Iesu. Col.

THus would the blind Cimmerian court the ray,
And comfort of a ne're-before-seene day.
Thus the benum'd Moscovian *would behold*
A warming sunne after a long-felt cold.
Thus the religious Marigold, *at sight*
O' th' sunne, unfolds what she had clos'd at night.
As we embrace your presence, and adore
That sight, which we could only wish before.
Nor can we yet conclude whether to boast,
Your absence griev'd, *or presence* joyes *us most.*
The Muses *that but erst were dumbe, and those*
That knew to give no farwell but in prose,
Crowde to give welcomes, *and in that expence*
Expresse their joy, your gracious influence.
Nor dare we now begrudge *that slay that* could
Only doe that, which others only would.
The fates (I thinke) disiojn'd us and the Scot,
Purpose that you might tye a stronger knot.
Thus have I seen a broken bone at length,
By Surgeons *art, resume a greater strength.*

Ios. BARKER. C. C. C.

As when a Tempeſt's vais'd, the Sun appeares
And with a glorious beame
Doth guild the falling drops: So all thoſe Teares
Which from our dangers ſtreame
Are turn'd to ſmiles: Your preſence doth create
New hopes, and doth revive our troubled ſtate.
What ſudden Tumults? when each frighted ſoul
Of a ſtrange plot did tell,
And Ireland taking armes, each day did towle
The Kingdome's paſſing bell:
When your bright rayes breake forth, Thoſe Rebells all
Which like to Meteors roſe doe like them fall.
If that Vbiquity with Regall power
Is mixt, as heat with light,
Why abſent thought from us? when in each hower
Your Actions are in ſight:
Your prudence ſate as King to rule, elſe one
Had ſeen an univerſall Anarchy.
Since at a diſtance thus you actuate, ſhine
In this our Hemiſpheare,
Rebellious vapours dare not then combine
When Majeſty drawes neare.
For Poets gave, if that we moralize,
To all Kings Briareus-hands, and Argus-eyes.
Welcome (moſt gracious Sir) unto your land,
Secur'd from feare and harme:
Th' united Kingdomes now joyne heart and hand,
Your Clemency did charme
Th' unruly flames: What need the bloody Sword:

When

When that you rule and triumph by a Word.
The Muſes prayer is this: May never Frowne
Wrinckle your ſacred brow
But to ſtrike Treaſon dead, or to pull downe
Stiffe necks that would not bow:
May never Cares perplex, or ſigh ſtir on
Your holyer ſoule but at Devotion. (thence
And when your Throne's in Heaven, May Great CHARLES
(*Like glorious ſtarres*) *rule by his influence.*

I. T. Art. Bac. Coll. Ball. Soc.

Dread Sir,

PArdon all ſtrifes within your abſence bred,
We were but monſters then, we had no Head.
Nor yet beheaded only; we, to ſcore
Vp more defects and ſtill grow monſters more,
Threw after You our Hearts. The Northerne parts
At once tooke off from us our Head and Hearts.
Wee're now made whole; You have new coyn'd us gen
And ſtamp'd us out for good and current men.
Th' now Rebells, thoſe Errata's of this Nate
Which ſhe did ne're intend but generate
By hap and chance, will by th' approach of You
Come forth corrected and be re-born True.
If, but like waxe, through th' abſence of their Sunne
They only hardned, They'l now melt and runne
With firſt affections; or, if like to clay
They are obdurate more by heat, thy Ray

Approaching

Approaching nearer and exhaling, muſt
Of force quite crumble them into their duſt.
You, you it is whoſe prudence muſt untwiſt
Our Cords of diſcord. Every fogge and miſt
Will ſcatter at your preſence. So the Night
Does ſteale away it ſelfe before Day-Light.

WIL. BEWS. Nov. Coll. Soc.

WE are Reviv'd; 'Tis Treaſon now to faint:
Juſt with ſuch joy Angells receive a Saint
As We greet your Returne. The ſoule that's gone,
And widdow'd till the Reſurrection,
Comes not more welcome to the Trunke, then You
To Vs, who are our Life, and Glory too.
Factious Report had rais'd ſo many Feares,
That 'twas our ſerious wiſh to have no Eares.
Sometimes the Rumour was, Our ſchooles ſhould be
Made an Exchange, yet yield Divinity.
'Twas thought an Hereſy to take Degrees,
Nor was Vſe-Mony worſe then Beadles Fees.
This made ſome credulous Braines watch late, and ſweate,
Studying to learne the Art, Arts to Forget.
Nor was this all our Fright, 'twas farther ſe'd
They'd have our Purſe as empty as our Head.
Should ſome have had their Wiſh, Divines had binne
Thread-bare as Poets, Wealth had been a ſinne,
And Titles Popery: Although there bee
Neither in Parts nor Paines a Parity,

Yet

Yet ſtipends ſhould be aquall, No Reward
The more for Him that Studied, or Drunke hard.
But Your Approach confutes theſe Pamphlets; Wee
Laughing at Them, Returne to th' Librarie.
You ſhedd your Beames to Worth in Order; Thus
Your Gifts, like Natures, are ſtill Various.
Though learn'd and Reverend Patriarks have bin,
As dang'rous Books, ſtill like to be calld in.
Yet Preachers ſhall be Schollers, You'l advance
Goodneſſe and Art, not Lungs and Ignorance.
Hence Envied We the Scots, *who though they ceaſe*
The Warres, yet prov'd our greateſt Foes in Peace.
Rather then they Your Perſon ſhould detaine,
Wee'd keep in Pay their Army here againe.
And would (the Gemme being richer then the Ring)
Yield up our Country rather then our King.
Since You, like Good Phyſitians, are ſtill there,
Where Skill and Charity may moſt appeare;
We too with Them in Vices would contend,
To gaine Your Lookes, 'Tis Wiſdome to offend.
Though You, (Your ſelfe the Sun being out of ſight)
Left Vs Two Orbes of Starres to give Vs light,
And ſcatter dark Deſignes, leſt private Jarres
(As ſparkes to Flames) might kindle into Warres.
Yet now we feare no Sects; let Tumults riſe,
They'le prove to You only an Exerciſe,
A breathing Recreation, which may keep
Your Sword from Ruſt, and your Trayne-band from ſleep.
For ſince Your Looke o'recomes, 'tis the ſame care

To quell an Army, as to take the Ayre.
To You the Northerne Tempeſts Pilots prove,
Mars Cupid *turnes, The Lyon is a Dove.*
And we doe Hope you'l bring with the ſame eaſe,
Peace as a Venus *from the* Iriſh *ſeas;*
And ſo root up all ſchiſmes, till there be found
Leſſe venome in their Hearts, then in their Ground.
Poſterity ſhall ſee, your Luſtre ſhind
Not to one People but to all Mankind.
Is Vertue by chance falne? Your Goodneſſe is
Ready to adde Stayres to the Precipice.
And then you puniſh in the ſame degree,
Vice in a Favorite, or Enemy.
'Tis not the Perſons You regard but Cauſe,
You being as free from Paſſion as your Lawes.
Rather then draw the Sword, you uſe the File,
And when you might Revenge, you Reconcile.
Hence Guilt and Malice love You; Hence it is
That Avarice is free in Subſidies.
'Tis a more Glorious, High, and Princely Thing
To be your Subject, then anothers King.

R. WEST. Student of Ch. Ch.

Great Sir,

THough in leſſe Bodies what we call a flight,
In Greater's but Retirement out of ſight,
Yet could the land This ſcarce endure: All's one,
Shee's alike pale be it in death, or ſwoone.

Since

Since your great Preſence made the Ile ineline
More North, that we obſerv'd the Pole-ſtarre ſhine
And gaine degrees upon us, Now You'are come,
We doe returne t' our Æquilibrium.
Ioy to the Kingdome, joy. Twice have we ſent
Abroad this great Adventure and Twice lent
The Scot *their home-borne Indies, yet appeare*
In the Returne richer then e're we were.
Careleſſe what Fortune on us drops, or powres,
The land is your Revenue, and you ours.
What's to be done? Let's ſhout, let's bow the Knee,
And not henceforth miſcall our Loyalty.
'Tis Ruſtick rudeneſſe, if We tearme him Gueſt,
Who proves the Chiefe, and Maſter of the Feaſt.
The King is He: for Whoſe ſo e're's the Paines,
He that vouchſafes his Preſence, Entertaines.

I. Goad. A. M. Ioann.

NOr doth the Perſian *God at the ſame time*
Diſtill his Influence on ev'ry Clime,
On ſome he looks direct, on other ſtreames
With faint reflections, and in oblique beames.
Nor can the vigorous ray of Majeſty
Deſcend on All with equall dignity,
Whilſt we enjoy'd it in it's native worth
Of light and heate, 'twas gloomy in the North,
*But You (*Great Sir*) the Soule of Peace And Love*
In that your Hemiſpheare vouchſaf'd to move

And ſo repaire their Night, they will not ſay
Or need repine you were too long away;
But we, with ſuch a conſtant luſtre bleſt,
Like Indians *droope if once you leave our Eaſt;*
And though you pleas'd to place a Firmament
Of leſſer Lights, (the Honour'd Parliament)
To purge all factious Miſts, 'till you appeare
'Twere ſinne to ſay 'tis Day, and All is Cleare;
The Cloudes diſperſt, your People they put on
Same hearts as at your Coronation;
Whilſt ſo oppreſt with joy, they doe confeſſe
Before they had no ſenſe of Bleſſedneſſe;
We your poore votaries, deſign'd to pray,
Were equally Impatient of your ſtay,
For few the helpleſſe Muſes will bemoane,
Diſtreſs'd and ſcorn'd, when their Apollo's gone,
But thus returnd, they hope their Sonnes ſhall be
Still cheriſh'd with your Royall Clemency,
Who proſtrate here, in all humility,
Theſe Pledges, not of wit, but Loyalty.

A. PADMER, A. B. C. Ball.

PArdon our Paſſions Sir, *if we declare*
What Diſcontent, what Feares, what Whiſp'rings were
At Your Removall from Vs, ſo that Yet
May now behold how other Princes doe
Remove from Vs to Heaven with leſſer Noyſe,
Then You from Vs t' another ſolle: Each Voyce

Whiſper'd

Whisper'd halfe stifled Murmurs; so that We
Had almost taught Duty, Disloyalty.
Nor could a stricter Limit e're confine
Our early Zeale, since Things (like You) Divine,
When once withheld, doe deeper strike the sense,
And that they 're thus mist, is Their Excellence.
But, Sir, You were not quite withdrawne, some Ray
Did issue thence, and here create our Day.
But yet We were like Those within whose sight,
Some seasons only shine a weake, halfe, light.
But since You visit Vs again, and give
Fresh growth, and warmth, and so command Vs live.
You come Our Ransome, and not only show
Your selfe once more unto Vs, but bestow.
Thus since there is no Nobler Gift, You bring
Your selfe, the Doner and the Offering.
Thus have You left the North serene, We see
It's Blustering now compos'd to Harmony.
Henceforth may no unciuill Iarre, no feare,
Rudely enter the soft and milder Eare
Of Peace: One setled Calme close up the scene.
Come lade's Your yeares, so quiet, so serene
Smooth'd with an easy, mild Aspect, that so
You may be say'd to issue hence, not Goe.

HORA. MOORE, A. B.
& Coll. Ball.

Great Sir,

WE labour with a loyall mutiny,
Striving to make You our propriety;
Your absence now hath taught us, that the King
Is all we truly have, our every thing.
Now we are Lords againe, in your recesse,
We might be said to guard, not to possesse.
All clowded thoughts are now clear'd up; the ayre
When 'ere the sun appeares must needs be faire.
Your absence seems so long that we mist the
And look i'th' Chronicle for th' Almanake.
And well we may: the best eyes goe astray,
When that the sun's eclips'd or gone away.
But your returne this errour mends; the state
And Queen by it are freed from widdow'd fate.
By it the Muses doe revive; and thus
We to our selves are come, whilst you to us.

ARTH. BUCKERIDGE.
Scholl. of S. Iohns.

Dread Sir,

THough you have been where Snowie winter Raves
In active colds and with firme Christall Paves
That which of late Bore ships; yet You from thence
Send forth a strong and vigorous influence:
Backing great acts with greater, and increase;
You first brought home a Crowne, but now a Peace.
Which May't still grow, let there no Difference be
But who shall conquer in his Loyalty:

Both

Both Kingdom's being joynd *with one* Consent
Of friendship, as upon one Continent.

Io. Fell. Student of Ch. Ch.

To the KING.

SIR,

YOur Queen *has often travail'd and we payd*
A publick joy for ev'ry Boy and Mayde
So oft, that Wit was troubled to make verse
While she became almost our Anniverse.
Now you have travail'd too, and can we be
Lesse pious for your safe delivery?
When Kings thus travaile, every step's a throw,
Beyond whole womans labour, and we doe
Valew the fruit of such a painfull birth
Above a Prince: Your trava'ling Queen *brings forth*
Only your short Epitomy, but you'l
In this bring forth your selfe unto us whole.
We languish in your absence whiie you run
To cherrish with warme beames a Region
Bound up in frost and night, which else had had
No day at all but what your Presence made.
You their more welcome Sun with heat and Light
Expell'd all Coldnesse and excluded Night.
They who had six months night before, now may
Boldly affirme th' have had a yeare of day.
But like the vernall sun, you now appeare

To

To us the Pride and comfort of the yeare.
'Twere riddle how from the cold North you bring
Summer in Winter, wer't not that the King
In our Horizon, as the Sun elsewhere,
Divides and makes the seasons of the yeare.
Mayst thou be Retrograde no more, fixe here
Eternall Solstice in our Hemisphere!
The wiser ancients held it much more meet
Princes should travaile with their eyes, then feet.
The King's the soule o'th State, which must not fill
One part with all it's Forme, unleße it kill
The poore neglected rest; but from the Heart
Is All in All, and All in every Part.
So while you travaile, you seem to translate
The soule into some finger of the State,
And are even circumscrib'd to where you Are,
Whilst in your owne place are you every where.

WIL. ANDERSON. Eq. Aur.
fil. Coll. Bal.

Most Royall Sir,

Y'Are welcome back unto your Proper Spheare,
You keep your Season; 'Tis time of the yeare,
For Great and Publike Lights their course to bend
Southward; The Sun his Influence doth send
Thence, now to us, like You; yet You doe bring
No Autume with you, but a cheerefull spring.
We joy to see You neare us, 'tis your Heate

That

That makes us live, and every way compleate.
Ride on Great CHARLES *in Triumph: for although,*
You have not Kill'd, y'aue Overcome the Foe
With Kindneſſe, Then with boldneſſe I will ſay,
Since you Returne, that we have got the Day.

IAM. TICHBORNE.
New Coll. Fellow.

AND why ſuch ſtay? (Great Charles) *our watchfull eyes*
Long did expect your quick return, the skyes (groane,
Heard our complaints, both Church and State did
Till this bleſt time, ſighs were our onely tone.
What crowds of people to each Poſt did runne,
To know the regreſſe of their glorious Sunne?
But when th' unwelcome ſound came to their eares
Of longer ſtay, all were poſſeſs'd with feares.
Griefe for your abſence bore ſo great a ſway
That t' may be thought it did prepare the way
For troopes of grand diſeaſes, whoſe fierce rage,
Tort'ring your ſubjects, none ſcarce could aſſwage.
Such change your abſence wrought, that t' may be true
From our deep griefe all ſuch diſtemper grew.

And now my penne doth dance, my witts revive,
And to produce a joyfull Salve *ſtrive.*
*Welcome (*Bleſt Prince) *whom heav'n ſent to compoſe*
All bluſtring garboyles, making friends of foes.
Of ſheathing ſwords ſuch was your Royall care

That you did prove your ſelfe your Fathers heire.
How many mens lives did your pitty ſave,
When you a requiem *to the ſouldiers gave.*
To make perpetuall peace it was your toyle
To viſit twice your grieved native ſoyle.
Since you returne with Olive in your hand.
As many ſtreames of joy flow through this land
As when you fetch't your Crowne, the Canons roare
T' expreſſe our joy which hurtfull were before.
Now chearefull London *ceaſeth to complaine*
Dead times are gone, their trades take life again.

IOHN DALE. è Coll. Mag. A. B.

WHilſt others raviſh'd with poetique fire
(Whom th' eaſy Gods and Muſes doe inſpire)
Chaunt your Return; Some from no other heate
But that of Ioy and Loyalty, repeate
The Bleſſedneſſe, whoſe low and humble veine
Still Iſſues rather from the Heart, then Braine;
*Such homely Zeale, (*Great Sir*) if not approve,*
You'l pleaſe to take as Errors of our Love.
But 'tis the priviledge of each common Good
To be expreſs'd, this can't be underſtood.

WILLIAM SANDYS. Eſq.
Coll. Ball.

Amidſt

AMidſt ſuch plots, and vile deſignes
When traitours kiſſe, and force combines.
(Great CHARLES*) you need not now to feare*
Any rebellions hatching here.
If we in uproare chance to bee,
Know 'tis to ſhew our loyaltie.
Securely ſmile to heare the route
Bidding you welcome in a ſhoute.
Where each man ſtrives moſt to rejoyce
By lifting high his hat, and voyce;
Bleſſing the month in which we be
'Twice freed from Romes conſpiracy.
The citizens ceaſe to bemoane
Their ſhipwrackt treaſure which is gone.
The Indian *Mines are ſcorn'd by them,*
*You are (*Bleſt Sir*) the wiſht for gemme.*
The husband-man whoſe empty floore
At harveſt mis't it's wonted ſtore
Repines not at the loſſe of graine
Whilſt he gets home his Soveraigne.
But welcomes winter which doth bring
A flower more rich then all the ſpring,
One who expells poyſon and hate,
And is the antidote o'th State.

FRANC. RADCLIFFE. Coll.
Vn. Com.

WHat were our lateſt feares, there's none can ſing,
But he who knowes what 't is to want a King.
Want ſaid I? yes. We had, and had Him not,
As if not having all, we had no lot.
To thoſe whoſe eye's their judge, all's one (we ſee)
The Sunne not to appeare, and not to be.
As if our King glanceing at Scotland, we
Were out of ſight. This is ſtate jealouſie;
Which made us judge as if the Scottiſh ſtage
Had been no journey, but a pilgrimage.
Whereas, if all eyes on the King doe call,
Iuſtice requires He ſhould have eyes for all.
A King, like active blood, from part to part
Streams through his Kingdome, but ne'r leaves the heart.
He mett with armes, whoſe blood as yet remaines,
Thoſe drops are bluſhes now which once were ſtains.
He came and overcame: ſure thus to ſee
Was not a viſit, but captivity.
Shall I excuſe our feares? No. Without doubt,
Security it ſelfe is ſometimes out.
On precious things doe we not naile our eye,
As 'twere all one not to be ſeen, and dye?
Lock we a Iewell faſt within our hand,
A common jugler puts us to a ſtand:
We dare not truſt it with our eyes as chiefe;
The ſame ſenſe being its keeper, and its thief.
Doe we not ſwallow gold, as if wee'd thus
Incorporating make it ours, or us?
Pardon us then (ſince nothing is ſo deare

As

As our Best King) if we would keep him here.
This avarice is good: it makes us crave
We of our King Propriety may have.
Scotland a faire part o' th' Kings house may fill,
Let England be His Presence Chamber still.
Wee'd have our Sun Stand still, this sight would prove
A motive not of wonder, but of love.
Of comfort to His Queene, whose sole delight
Hath been to see Him through His childrens light.
They too when e're they did their Father misse,
Did run to meet Him in their Mothers kisse,
And told her 'twas their bliss to see their owne
Father, not on the horse, but on the throne.
In his returne the subjects joy hath part:
Doubtlesse each bended knee beares in't a heart
Ready to give him all they have as boone,
Since giving thus they make it more their owne.
May they still offer thus. That in each street
Our Cæsars image may with Cæsar meet.

RICHARD STEVENSON.
A. B. Soc. Ioan.

I.

THe Sun had then the Zodiacks Archer met
As if he meant to try the Mastery;
When underneath a goodly Beech were set
Two youthfull swaynes of fertile Brittany,
On Oaten pipes they plaid, and still among,
Their fleecy subjects would about them throng;

And wanton Lambkins dance to heare this gladsome song.

2.

Myrtil. Elpine (my liefest boy) enwreath thy Brow
With Olive, sith Pan's Viceroy so hath done.
'Tis not a time for valefull Cypresse now,
This dreadfull Warre is ended, ere begun;
Our sheep may freely graze; (nor as beforne)
Shall th' adverse sword reape our gold-bearded corne
Discord Abortive is, though (we thought) fully borne.

3.

Elpine. No Myrtill, no, this joy would more become
Had our great Monarch forraine Kingdomes seen,
I bid him welcome, but not welcome home,
He here at home (I wis) long time hath been.
Such Triumphs needed, when the foamy maine
Swelling in pride of her rich fraught, againe
Brought him from beachy shores of superstitious Spaine

4.

Should our old Sire (if private things we may
With the affaires more popular compare)
Walke out his flocks, or fallowes to survay;
Would we upon him as a stranger stare?
Hence then these vaine unnecessary sounds
Which from the Hills, yea arched Heavens rebounds;
Our Soveraigne only went to view his Northerne grounds

5.

Yet hee's twice Welcome since he did compose
Those jarres, by which both states in danger stood;
The Thistle doth not prick her neighbour Rose
Nor doth the Rose blush with her neighbours blood

Then

Then joyne we both our Oriſons that he
Whoſe every frowne ſupples each ſtubborne Knee
May force the Iriſh Harpe to joyne in Harmony.

ED. HALL. Art. Mag.
Coll. Exon.

Royall Sir,

AFter the Cities Dres't Joy, and Glad Meat,
And you your chetreſull Londons Love have Eat,
We may preſume in all this Feaſting Time
No Verſe was ſerv'd, nor came you home in Rhyme.
And hope that if Joy Relleſh from the Towne;
Compos'd' twill Pleaſe, and not offend ith' Gowne.
And when from juſter Emphaſes cou'd we Greet,
Then when, Prince, Such, Return'd, in one Theam meet?
Where 'tis not Heyre, (that is) Apparant Hope,
But your Tryd ſelfe, not your ſelfe only' in Troope:
For Pallace Buds are ſtill but Buds, and Kings
Cradled are Future and hereafter Things,
Fates are ſo wrap't, that when a Prince does ſprout
He is but ſtill a Kind of Royall Doubt,
In whom Hope muſt be Fed and Pray'd to Deed,
And all we can applaud is Vertue-ſeed,
But here we are not Bleſt byth' Graine but heape,
Receive our All at firſt, and ith' ſpring Reape,
And not (like thoſe that Beg with a Crammd cheſt)
Want fully, and expect a Prince poſes't.
Since you ſhine on toth' K.dome, not come in,

And

And only to our Gladneſſe now Begin.
Had this Returne been Being Borne, we muſt
Have Took up Ioy, and only Laught on Truſt:
Our Mirth now's not halfe Faith, our Bliſſe we take
Not from our Thoughts; Are Merry, and not ſhake:
Since we Receive a Prince Allow'd and Weigh'd,
A Currant Vertue, and a Worth oft Payd.
And though Good Kings be wealth, yet you not come
One to be Told, nor are this way ſummne:
Since ſo Confeſ't your Mind, and Vertue's ſuch,
Two Kingdomes have for you been two too much,
Which you ſo well Compoſe that you provide
To cheriſh both, and Live on Tweeds each ſide:
Favours are the Beſt Preſence, hence whilſt there,
Your Kindneſſe dwells, You doe not more Dwell here.

Ios. Howe. M. A. T. C.

A Dialogue between *Damon*, and *Amyntas*.

Amyn. HEark Damon, d'oſt not heare the noyſe?
Arcadia's *now become one voyce.*
Great Pan's returnd: the ſounds on high
The Gods to Echoes turnd doe cry.

Both *O then let's ſing his praiſe, to whom we ow*
The breath that makes our Pipe to warble ſo.

Dam. *See how the Skipping leaves would faine*

Get

Get up into their boughs again.
The trees too to receive them ſtoop,
Leaſt they alone Should ſeeme to droop.

Both *O then let's ſing his Praiſe to whom we ow*
That we have leaves, and trees at all to grow.

Amy. *See how the heards forget to Eat,*
Our Muſick's turn'd into their Meat.
The Wolves now let our flocks alone,
And ev'ry ſhepheard's Orpheus *growne.*
Damon, *the ground whereon they feed,*
Had not Pan *been, was like to bleed.*

Both *O then lets ſing his Praiſe to whom we ow*
This field is not a Campe, but Paſture now.

Dam. *The People now in Tumults runne,*
The rout's not ended, but begunne.
And now their joyes make them to doe,
That which their feares compell'd them too.

Both *What wonder this? we only can expreſſe*
By former griefs, our new-bred happineſſe.

Amyn. *Who could have ty'd this knot, yee Gods!*
Both hands together were at ods.
Yet he did neither tye them down,
Nor Cut them off from being his owne.

Both *But made them Claſpe; that we might know the ſword*
Did other Kingdomes awe, but this his word.

Dam. *Thus, men ſay Caſar Conqueſts wonne,*
Only did ſee, and thus ore'come.
The way he found his ſtrongeſt foe;
His greateſt labour was to goe.

Both *He, leaſt he owe to any other then*
Himſelfe for's Kingdomes, winn's them o're agen.
Amyn. *How did we mourn when he was gone,*
Arcadia *ſeem'd to be alone,*
Diſpeopled too: he being away,
We ſuffer'd what he went to ſlay.
Both *Nor i'ſt a wonder; for where he reſorts,*
He creates Kingdomes too, as well as Courts.
Dam. *Thus joynd may we live alwayes here,*
Till we forget, we parted were:
'Twixt theſe two branches be no jarres,
Till all the world muſt be at warres.
Both *Then let their flames joyne too, and in the end,*
Like thoſe of Lovers, in one twiſt aſcend.

F. PALMER. Ch. Ch.

WElcome victorious Sir, *whoſe gentle glance (lance.*
Could pierce more hearts then ere the Speare, or
When you but march you ſtreight doe reconcile
All diſcontents; You live not on the ſpoyle.
Affections are your Rents, whoſe wiſdome knew
How to diſarme whole Troopes, how to ſubdue
Proud forts, to make ſtrong Bulwarks yield and move,
And in an inſtant on your Subjects love
T'erect new Trophyes, where your Name ſhall dwell
Guarded from Malice, and each furyes ſpell.
So powerfull was your Preſence, that all Armes
Fell downe conjur'd by Peace's lawfull Charmes;

He

He who erſt while in Armes did ſhining ſtand,
Is reſcued from his own ſubmiſsive hand
By your bleſt Charity, 't whome Life were vile
If not your Hoſtage, and your Mercies ſpoyle.
Ioyes Crowne your Preſence which redeemes the ſtate
From ſtrange Protectours, from the Monſtrous Fate
Of Anarchy; your People without you
No more then Armes without a Head can doe.
As ſoone as you appeare, they ceaſe to be
A Ronte, are ſtreight reduc't to Monarchy.
Liſt how all faiths conſpire in one accord
T' obſerve your Royall Will, to call you Lord.
May none ſo much contend for what's his owne
As to enlarge your Power, t' advance your Throne.
Since Nothing is ſo ſacred as your Will,
May that be Law, may that be Statute ſtill.

I. Lowe. Student of Ch. Ch.

With ſuch devotion doth the Scythian runne,
To meet the warme refreſhments of the Sunne,
When in his progreſſe he forſakes the hot
And ſulphury Zones, guiding his chariot,
Towards thoſe darke, and frozen climes, as we
From the cold North welcome your Majeſty.
Your milder rayes exceed in vertue thoſe
Apollo *from his golden treſſes throwes*
Vpon this nether world; for all his power,
Gives but a being to a tree, or flower.

But you beget new Spirits, and create
Ioyes out of griefe, quickning your men and State.

HENRY BERKELY è Coll. Oriel.
Eq. Aur. fil.

The Printer to his MAIESTY.

Moſt Welcome SIR,

AFter the Lord Maior's Feaſt, This *Table-Booke*
Craves (though unworthy of your taſt) your Look.
Each Diſh is an *Elixar*, ſuch as can
Only be *Dreſs'd* and *Boyl'd* in the Braine-Panne.
Cooke Lawrells Dinner (though ſuch Cates wee lack)
Had not more ſtore of *Salt*, nor coſt more *Sack*.
The Ioy of your Returne, ſtriking more Heate
Then ſcorching Fire, forc'd e'uen our *Preſſe* to ſweat,
And Meſſe up that in a Poetique rage,
Which now is Serv'd up to You by each *Page*.

LEONARD LICHFIELD.

A SEASONABLE

SERMON

FOR THESE

TROVBLESOME TIMES.

Preached to the Right Worſhipfull COMPANIE of the

HABERDASHERS,

NOVEMB. 23. 1641.

In the Pariſh-Church of St. *Mary Stainings* in *LONDON:*

BY SAMVEL FAVVCET, *Paſtor there.*

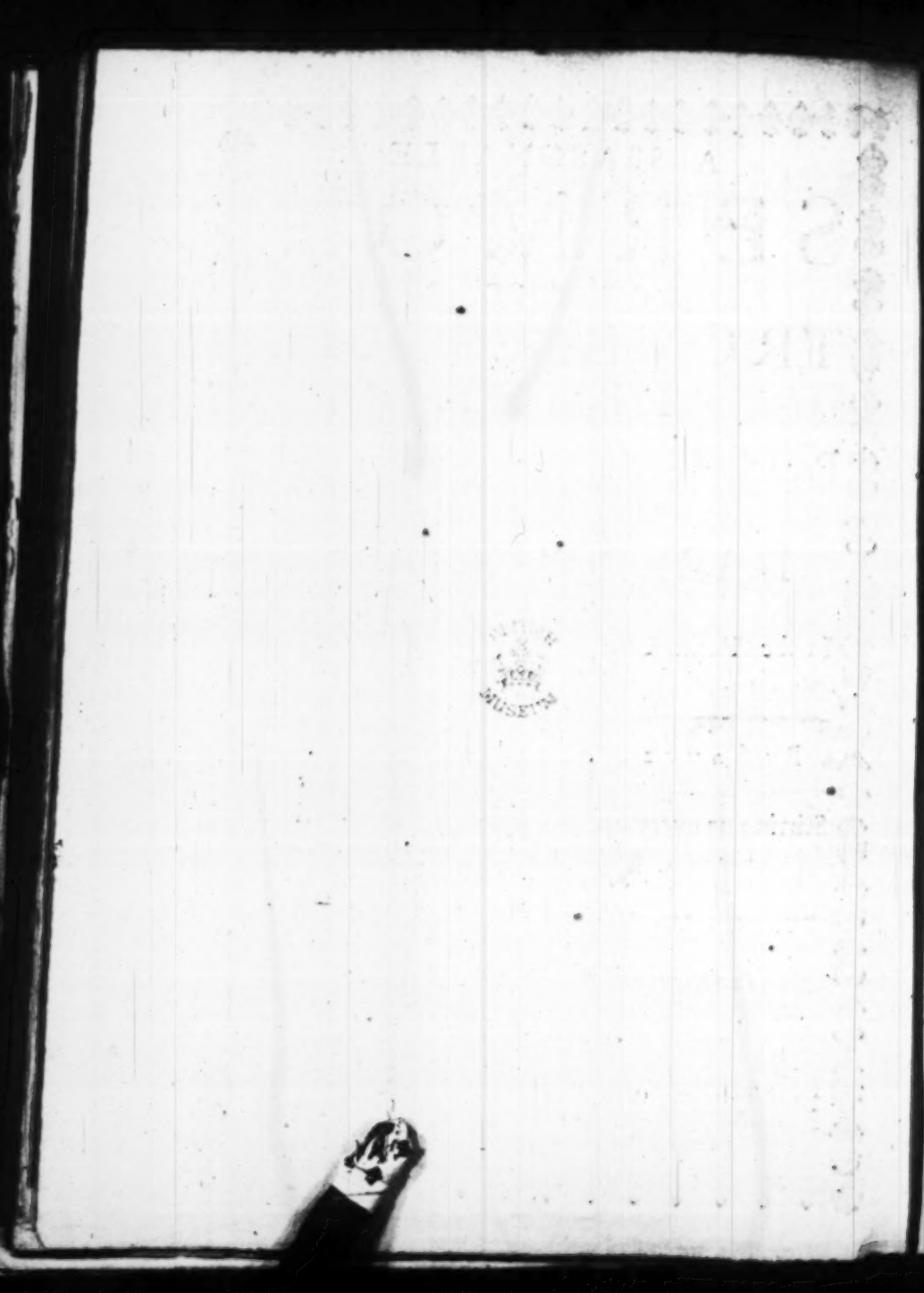
Stirring up every one to lay to heart the Publique troubles, and to doe what is in his power to remedy them.

ESA. 61. 1.

For Zions ſake will I not hold my peace.

LONDON,

Printed by *R. Cotes*, for *Joh. Sweeting*, and are to be ſold at his ſhop, at the ſigne of the Angell, in Popes-head-Alley, neere *Lumbard ſtreet*. 1641.



TO THE
RIGHT WORSHIPFVLL
THE
MASTER, WARDENS,
ALDERMEN, ASSISTANTS,
And the reſt of the Society of the
HABERDASHERS.

THis Sermon (Worthy Sirs) is Dedicated to you, becauſe Preached by your appoyntment, and now publiſhed, through the importunity of many of you, who heard it; It was neither ability in the Author, nor choyſeneſſe in the Work, that cauſed this Sermon to take ſo well among ſo many of you, but the ſutableneſſe of the Subject, to the preſent times, and it may be, the familiar plaineneſſe of the Sermon did worke much with ſome; (Ferrum poteſt quod Aurum non poteſt) Iron may doe that which Gold cannot doe; A blunt Sermon may, by Gods bleſſing, worke more upon the hearts of the hearers, than that which is more acute, and in it ſelfe more excellent, as for other reaſons, ſo from the nature of the thing, becauſe moſt ſutable to the moſt of hearers; that

which the underſtanding doth not reach, cannot take the affections.

The Authour ſtudyed not to pleaſe, but to profit: he prepared and delivered this plaine Sermon, with a heart bleeding for the preſent troubles of our Iſrael, *and breathing after the publique peace, and common good, as the ſpirit of the whole Sermon ſhewes; and he doth confeſſe that no importunity ſhould have prevailed with him, to have given it this (unthought of) ſecond birth, had he not beene withall preſt unto it, by his owne perſwaſion, that that which was accepted being heard, may, being publiſhed, doe good to many who heard it not. Some little is added in a place or two, which was prepared, but, through want of time, was omitted in the delivery; What ever it is (Worthy Sirs) it is yours, if you pleaſe to owne it, and ſo is the Authour of it yours, who deſires to be reckoned among thoſe who reſpect and honour you, and pray for you, and acknowledgeth himſelfe your debtor, for many favours, and reſts*

Your Worſhips ever

in the Lord,

SAMVEL FAVVCET.

A SEASONABLE SERMON FOR THESE TROVBLESOME TIMES.

PSALME 25.22.

Deliver (or redeeme) Iſrael, O God, out of all his troubles.

THE Miniſters of God, though they may not be time-ſervers, yet they may, and ought to be time-obſervers, ſpeaking their words in due ſeaſon; to that purpoſe (Right Worſhipfull, and well-beloved Fathers and Brethren) ye being by Gods gracious providence here met, and preſenting your ſelves at this time, as members of a publique Societie, and that Society one chiefe branch of this great Citie, and this Citie a principall part of the common bodie of this

whole Land, I looking upon you in this your publique relation, shall endeavour at this time to quicken in you publique affections, and raise up in you publique spirits, to seeke the common good, and lay to heart the common cause, and I know there is none of you such a stranger in *Israel*, but (considering the present state of things, and face of the times) will acknowledge this subject seasonable, and this Text full and pertinent for my purpose.

Deliver Israel O God, out of all his troubles.

In which words I shall consider;

1. *The partie whose good and welfare is laid to heart* (Israel.)
2. *The meanes used to procure Israels good, and welfare, viz. prayer* (deliver Israel O God.)
3. *The mercy craved in behalfe of Israel, deliverance from troubles, from many troubles.*

Deliver (*or redeeme*) *Israel O God, out of all his troubles.*

I begin with the first of these, *the party whose good and welfare is laid to heart*, (Israel.)

Israel signifieth a prevailer with God, a name first given to *Jacob*, and from him to that whole Nation that sprang of him; sometimes the name doth relate to the Church of *Israel*, sometimes to the civill state of *Israel*, Sometimes to both; and so here in this place, this Text is for substance, the same with that prayer of *David*; *Psalme* 51. 18. *Doe good in thy good pleasure unto Sion, build thou the wals of Jerusalem*, make up Lord, those sad breaches, that are made both in Church and Commonwealth; So here in the Text, Lord finde a way to ease thy people of their many pressures, to quiet the many and publique troubles, that are amongst us, *Deliver Israel, O God, out of all his troubles.*

Gen 32 28.

Psalm 51.18.

The Prophet *David* having throughout the whole Psalme put up many great petitions for himselfe, and his

his owne particular, and perſonall concernements, now he endeth and cloſeth the Pſalme with this zealous petition for the common cauſe, as if he had ſaid, Lord, how ever it fares with mee, doe well to thy Church and people; how ever my cauſe ſpeeds, let the common cauſe proſper; though I ſhould have all granted that I have asked for my ſelfe, yet that would not ſatisfie me without it may be well with *Iſrael*, the publique troubles trouble me moſt: therefore deliver not onely *David*, but alſo *Iſrael O God, out of all his troubles.*

Now this diſpoſition and affection which appeares here in this holy man to the common good, is the ſame which is, and ought to be, in all true *Iſraelites*, in all the people of God; and that ſhall be my firſt Obſervation from theſe words, which I propound thus:

Obſerv. *It is the duty of every one to ſtand well affected to the common good of the Church and ſtate wherein he lives.* *Doctr.* 1.

Firſt, I ſay, it is the dutie of every one, be he high or low, rich or poore, of what ranke and condition ſoever, Magiſtrate, Miniſter, private perſon, every one that hath any relation to *Iſrael.*

Secondly, it is his duty to ſtand well affected to the common good, that is, firſt, in his mind highly to eſteem it above all his owne private concernements: ſecondly, in his will and affections to deſire it earneſtly, to rejoyce in it heartily, to mourne for the want of it deepely: thirdly, in his actions to endeavour it zealouſly, to ſtudie it, ſpeak for it, plead for it, to labor every way poſſible to promote it. This is to ſtand wel affected.

Thirdly, To the Common good both of Church and State; *Iſrael* in my Text includes both, they are both one and the ſame *Iſrael*, ſo neere allied, that the ſame men are the ſubject of both, though under a diverſe notion: the Church and Civill ſtate of *Iſrael*, doe reciprocally imbrace one another like twins, the State defends and upholds the Church and Religion, and the Church bleſſeth and upholds the State, (as the

Widow maintained the Prophet, and the Prophet the Widow) if it goe ill with the one, the other cannot thrive; experience ſhowes, that the ruine of Civill States proves the ruine of Churches, and decay of Religion, and the ruine of Churches, and decay of Religion, proves the ruine of Civill ſtates. When Chriſt had removed the Candleſticket from *Epheſus*, from *Smyrna*, from *Laodicea*, &c. thoſe famous Cities were quickely laid in the duſt: Therefore, the Doctrine ſaith, *That it is the duty of every one to ſtand well affected to the common good, both of the Church and State wherein he lives.* Religion admits not of that diſtinction, betweene a good man, and a good Citizen: it is impoſſible that he ſhould be a good Common-wealthsman, who is not a true friend unto the Church, nor can he be a good Church man, who is not a true friend to the Common-wealth: as there is no truſting of that man to be true in his Religion, who is not true in his Loyaltie; ſo there is no truſting of that man to be true in his Loyaltie, who is not true in his Religion.

Revel. 2.

Confirmation Theſe things being thus explicated, I come now to the proofe of the point, and here firſt it were eaſie to bring forth variety of examples of godly perſons of all conditions, whoſe pulſes have continually beate towards the common good, ſometimes endeavouring it, ſometimes rejoycing in it, ſometimes bewailing the want of it, ſometimes praying for it, ſometimes preferring it before their owne private concernments, yea, before their owne lives; I will inſtance in two or three examples inſtead of all.

Exod 32.10. Looke on *Moſes*, a publique perſon indeed, and a man of a publique ſpirit, The people of *Iſrael* having ſinned againſt God, and provoked his wrath againſt them, the Lord ſaith to *Moſes*, *Let me alone, and I will utterly conſume this people*, and thou ſhalt loſe nothing by it, *for I will make of thee a great Nation*: but how likes *Moſes* this preferment upon theſe tearmes? ſee the verſe following

lowing how he takes on, *Lord I beſeech thee, what ever becomes of me, ſpare the people and doe them good*, God forbid that my honor & greatnes ſhold be raiſed out of the common ruine. Such a publique ſpirit alſo was in *Mordecai*, when he was raiſed to high honour, all his care was to improve all his preferment to the common benefit; it is ſaid, that he ſought the publique good and welfare of his people. So *Heſter* engaged all ſhe had, and all ſhe was, for the common good, Remembring that ſhe was raiſed to honour for that purpoſe, that ſhe might doe publique ſervice. What ſhould I ſpeake of *David*, how doth he lament and mourne for the overthrow of *Iſrael*, even in that battle wherein *Saul*, and *Jonathan* were ſlaine, though the Crowne came thereby to his owne head, the joy for his owne gaine and honour was drowned in his griefe for the publique loſſe. The truth is, it hath alwaies beene the diſpoſition of all the godly, never to deſire to rejoyce, but with the joy of Gods people, nor to be glad, but with Gods inheritance, as the *Pſalmiſt* ſpeakes, but ſtill to ſtand affected one way or other, as it goes well or ill with the common cauſe, and ſuch a publique ſpirit ſhould poſſeſſe us all, and that for theſe reaſons. Eccl 10.3. 2.Sam.1.17. pſal. 106.5.

First, In reſpect of God: the people of God muſt tender Gods honour above all things, and deſire that God may be glorified. Now God is moſt glorified, and honoured in the world, when his Church and Religion flouriſheth, but the decay of Gods people, is the decay of Religion, the decay of Gods Worſhip, an occaſion of triumph to the adverſary, and of reproaching and blaſphening, ſaying, Where is now their God? and therefore holy men, when they begge of God for the common cauſe, pleade thus, Lord doe it for thine owne ſake, for thy names ſake, for thy glory ſake. *Reaſon 1.* Dan.9.19.

Secondly, in reſpect of others, for my Brethren and Companions ſake, ſaith the *Pſalmiſt*: we are all members of the ſame body, and members ſympathize one 2. Pſal.122.8.

with another, and all with the whole body; they are rotten members that feele no paine when the bodie is out of temper, we ought not to minde every one his
Phil. 2. 4. owne things, but every one the things of others, he is the beſt man who is moſt uſefull and inſtrumentall to the common good; the very Heathen could ſay ſo, (*non nobis ipſis ſolum nati ſumus, &c.*) we are not borne onely for our ſelves, and (*Vir bonus eſt commune bonum*) a good man is a common good, the whole Neighborhood, and Communitie is the better for him, yea, the whole Kingdome, the whole world; the better any man is, the more ready he is to promote the common good.

3. Thirdly, in reſpect of our ſelves, *Pray for the peace of*
Pſal. 122. 6. *Jeruſalem, they ſhall proſper that love thee:* there is no true proſpering, but in the proſperity of *Jeruſalem*, in the publique weale; the thriving of one member, when the whole bodie pines, as it is in nature monſtrous, ſo it cannot be in time laſting; What folly and madneſſe is it for a man at Sea, to be decking and trimming up his owne private cabin, and in the meane time take no care of ſaving the whole Ship which is in danger?
Ier. 45 4, 5. as the Lord ſaid to *Baruch*, *Behold I am plucking up this whole Land, and ſeekeſt thou great things to thy ſelfe? ſeeke them not.* This is not a time to have our thoughts altogether taken up about our owne private and perſonall concernements, when the publique cauſe lyeth a bleeding. In this behalfe there is great reaſon, we ſhould have publique ſpirits, and labour all we can the common good, becauſe every one of our private comforts or diſcomforts, are involved in the publique weale or woe. Hence is that charge, *Jer. 29. 7. Seeke the peace*
Ier. 29. 7. *of the City wherein ye ſhall dwell, that in the peace thereof*
Pſal. 128. *ye may have peace*, and therefore *Pſalme* 128. it is promiſed to a man that feareth the Lord, as the very top and Crowne of all his comforts, that he ſhall ſee *Jeruſalem* in proſperity, and peace upon *Iſrael*: the bleſſings pro-

promiſed him before, that his wife ſhould be as a fruitfull Vine upon the walls of his houſe, and his children like Olive Plants, round about his table, had beene but ſad bleſſings without publique peace; the publique flourithing of Church and State, hath a great influence upon all our private affaires, and ſo hath the publique woe and wracke.

By this time, I hope ye are all ſatisfied, *That it is every mans duty to ſtand well affected to the common good, both of the Church and Civill ſtate wherein he lives*, and by all poſſible meanes within his reach, to preferre it before his owne private concernements. Now this Doctrine I ſhall apply by way,

1. *Of Conviction.*
2. *Of Reproofe.*
3. *Of Exhortation.*

Firſt, this Doctrine convinceth of falſehood that malicious ſlander and reproach, which hath beene caſt upon Religion, and Religious men, by the devill and his inſtruments in all ages; it hath beene the policy of the devill, to labour to bring Religion into diſgrace with Princes, ſuggeſting that it is a diſturber of the common peace, a troubler of ſtates; It was ſo in Saint *Paules* time, he was indeed a man of peace, and prayeth in all his Epiſtles for all the Churches, *Peace be unto you*, and wiſheth that they were even cut off that trouble them, and cauſe diviſions and rents among them; and for the Civill ſtate, he every where preſſeth obedience to Kings, and all in Authority; yet he is traduced as a ſtate-troubler, and a raiſer of ſedition among the people. So Chriſt himſelfe is accuſed to be an enemie to *Cæſar*, as if his Kingdome and *Cæſars* could not ſtand together. So *Jeremie*, a man of that publique ſpirit, that he melted himſelfe into teares for the common cauſe, yet he is accuſed to be a conſpirator againſt the State. It was ſo with *David*, though he had ventured his life for the common ſafety, in that combate with *Goliah*,

Uſe. 1.

Gal. 5. 10. 12.

1 Tim. 2. 2.

Act. 24. 5.

Jer. 9. 1.

Jer. 38. 4.

Goliah, yet *Sauls* flatterers preſent him to *Saul*, as a man diſaffected to the weale publique. It was ſo with *Elias* a man who was indeed the chariots of *Iſrael*, and the horſemen thereof, yet he is charged to his face by *Ahab* to be the troubler of *Iſrael*.

1 King. 18. 17.

It ſeemes it is the *genius* of Religion, to be thus ſcandalized in all ages, but the truth is, Religious men are the beſt Common-wealths men, as this Doctrine hath proved, and beſt friends to the Church and ſtate wherein they live, the very ſupporters, and holders up of Kingdomes, they who are, not onely peaceable in the Land, but peace-makers, and peace-procurers from the God of Peace; and yet, as leud people beget baſtards, and then lay them at other mens doores, ſo the incendiaries of the world, who like the Sea, cannot be quiet, but are enemies unto peace, raiſe commotions and combuſtions in ſtates, and then lay the fault on them who leaſt deſerve it. It was ſo in *Hamans* time, he was the great kindle-coale himſelfe, and yet ſee how he accuſed the poore people of the *Jewes*, who lived quietly; *There are a rebellious people amongſt us* (ſaith he) *who will not obey the Kings Lawes, and it is not for the Kings profit to ſuffer them*; No doubt it did exceedingly grieve *Mordecai*, and the reſt of the *Jewes*, to lie under ſuch an aſperſion, but God found a time and meanes to cleare their innocencie, and to diſcover the grand troubler, and peace-breaker, as the ſtory ſhowes. And ſo God will in his good time finde out all Church, and ſtate-troublers, who ſtand in the gappe indeed, but in a bad ſenſe, to keepe it from cloſing, and to make the breach wider.

Heſt. 3. 8.

It was ſaid of ſome of the Counſellers of *Aurelian*, that by them the good and honeſt Emperour, who might know nothing, but what they pleaſed to informe him, was even bought and ſold; So many good Princes, well inclined by their owne naturall diſpoſitions, are often infinitely abuſed by falſe ſuggeſtions,

and

and many times learne at laſt by ſad experience, who be their true friends, and who their enemies; in the meane time, all that are true-hearted *Iſraelites*, muſt commit their cauſe to God, and labour not by words onely, but by deeds to convince the ſlanders of their adverſaries. That it is poſſible for ſome men to carry foule hearts under painted habits, and pretend Religion, and intend rebellion, none will deny; but Religion hath no principles of ſedition, or rebellion in it, but all that are taught of God, are alwayes friends to the publique good, that which runnes moſt in their mindes, is the welfare of *Iſrael*.

In the ſecond place, this Doctrine may reprove diverſe ſorts of men: *Uſe. 2.*

Firſt, Thoſe baſe and unworthy ſpirits, who, as if they were borne onely for themſelves, live onely to themſelves; make onely themſelves the center of all their aimes, and actions, have no publique thoughts, publique endeavours, ſeeke not at all the publique welfare, but the feathering of their owne private nests, is their utmoſt end: ſome there are who minde not the publique cauſe at all, they care not what dammage come to the weale publique, ſo they may ſucke to themſelves thereby ſome private advantage; nay ſome care not though whole Kingdomes be ſet on fire, ſo they may warme themſelves by the flames thereof.

Secondly, thoſe alſo are to be reproved, who though they be not actors in the common hurt, yet are abettors, or at leaſt, not oppoſers: How many men in place and authority, have thereby opportunity to ſtop much evill, and to doe much good for the common cauſe, if they had hearts, but they have no courage for the truth as the Prophet ſpeakes: men can appeare for themſelves, and appeare for their friends, but not for God, or for the publique cauſe; O that men would beleeve that neutrality in this caſe, is all one with oppoſition, *Curſe ye Meroz, curſe the Inhabitants thereof, becauſe they* Judg. 5. 23.

come not forth to helpe, ſilence is not alwayes conſent, but when we ought to ſpeake it is; when God ſets a man in place, and gives ability, and offers him opportunity to ſhow himſelfe in a good cauſe, then and there for a man to doe nothing, is to doe evill, and to make himſelfe guilty of all the hurt that poſſibly might have been prevented, if hee had done what was in his power to doe. This may be applyed to every one whom God hath called to any publique imployment, and given opportunity unto, to doe any publique ſervice; if ye doe not for the Church, for the Common-wealth, what ye may doe, ye betray it, and what ever hurt the troublers of *Iſrael* doe, whom ye have not to your power oppoſed, will be ſet upon your ſcore.

Thirdly, This reproofe may yet be brought downe lower, even to men of private condition, wee heard that even ſuch ought to have publique ſpirits, and not minde onely their owne things, but the publique cauſe.

But how many among us even in theſe ſtormie and tumultuous times, when the whole ſhip of Church and State, is in danger to be drowned, how many of us like *Jonah*, are aſleepe ſtill? and minde nothing, lay nothing to heart, put to no hand to helpe the common cauſe? Alas, (ye will ſay) we ſtand low, what can we doe? I tell you, every one of you, may and ought to doe ſomething for the common cauſe, as the Maſter of the ſhip ſaid to *Jonah*, what meaneſt thou, O ſleeper? ariſe, call upon thy God that we periſh not. We are all buſie, and is this a time for thee to ſleepe? doe ſomething to helpe, if thou canſt not ſit at the ſterne, nor handle the ropes and tacklings, nor manage the Oares, yet thou mayeſt pray; at leaſt call upon thy God, that we periſh not; What a ſad thing is it to conſider, that though the dangers of Church and State, are at this time ſo great, that the greateſt wiſedome in the Kingdome, knowes not where to begin to

Jonah. 1. 6.

ſet

ſet about the cure, yet how few lay any thing to heart? How few *mourners are there in Jeruſalem, for all the abominations that are committed in the middeſt thereof*? How few, how cold, how formall are our Prayers, for a happy ſucceſſe of thoſe great affaires that are in hand? How little doe we in theſe ſtirring times, towards the carrying on of the great worke of Reformation? We are ready to cal unto the great Aſſembly of State, *Lords, Knights, Gentlemen*, helpe us for the Lords ſake, helpe us now by your wiſdome, by your courage, by your counſell, helpe to ſettle our Peace, to make up our breaches, to prevent our dangers, or we are undone; And thoſe Worthies, and Heads of our Tribes, on the other ſide, are readie to cry backe againe to us, doe you helpe too, or we can doe nothing; the worke is too heavy for us, we find great rubbes in our way, while we are labouring the publique good: great Mountaines which we can neither remove nor leape over, we are at a ſtand, helpe by your ſtrong cries and ſtrivings in Prayer to God for us, that he would open a way, or we cannot helpe: the preſent dangers are beyond the skill of the wiſeſt Pilots, unleſſe God himſelfe allay the windes and ſtormes which ariſe ſtill more and more, unleſſe God helpe us to caſt overboord, thoſe *Jonaſſes*, which are yet too hard for us, all our rowing and tugging cannot bring the Ship to land, all will miſcarrie when we have toyled our ſelves to the utmoſt. Ezek 9.4.

Beloved, this is the voyce of thoſe who ſit at the Helme; the voyce of our Parliament-worthies, and yet how many of the people of this Land, yea, of this City, are ſtill aſleepe, and will not heare this voyce, nor be affected with the preſent dangers, nay, how many amongſt us are ſo farre from helping our Parliament-Worthies, in their promoting the common good, that they doe what they can to hinder them, by ſlighting their perſons, depraving their actions, miſ-judging of their intentions, diſ-regarding what they propound,

what they order; pulling backward all they can, not affording them a good word for all their paines and care, and coſt, and hazarding daily their very lives for the publique ſafetie, yet how little all this is regarded by many, and how ill requited, I cannot ſpeake without griefe and ſhame, the *Lord lay not this ſin to our charge.* Thoſe people are farre from promoting the publique good, who doe what they can to diſ-hearten, and diſcourage thoſe who are promoting it. That for reproofe.

Vſe. 3. Let us now in the laſt place, be exhorted and perſwaded, for Gods ſake, for our owne ſake, for the Churches ſake, for the Kingdomes ſake, for Poſterities ſake, now at length to looke about us, and ſee which way it is poſſible for any of us to contribute any helpe to the common cauſe, and let us ſet about it, conſidering that all our private concernements will be loſſe, if the publique miſcarrie.

O that great men in publique place, and Noble men would ſhew Noble Spirits, and with good *Nehemiah*, improve all their greatneſſe, and intereſt, at Court for the publique good! O that all the repreſentative bodie of the Kingdome, would ſhew themſelves more and more, to be men of publique aimes! we may pray for the publique cauſe, they can ſpeake for it, plead for it, act for it; Oh that every one of them would conſider what they are intruſted with! Me thinkes not one of them ſhould dare to betray that truſt, but rather hazard all in a faithfull diſcharge of it, as *Heſter* did, *If I periſh, I periſh*, it is the cauſe of God, of Religion, of the whole Kingdome, it is better to doe worthily, and periſh for a Kingdome, than unworthily, and periſh with a Kingdome.

Nehem. 2. 4. 5.

Heſt. 4. 16.

And you worthy Citizens, eſpecially who are in any publique place, take to you publique ſpirits; This Citie is truely ſaid to be the looking-glaſſe for the whole Kingdome to dreſſe it ſelfe by; the whole Kingdome hath

hath from time to time beene beholding to you both for your helpe and for your example; Ye being a great and verie conſiderable bodie, may doe much; much to diſcourage the common enemies, much to encourage our Parliament-Worthies, by your countenance, and concurrence of your mindes and hearts with them, by your aſſiſtance, by your ſtrength, by your purſes: Yee have done much alreadie, we bleſſe God for you, and we bleſſe you in the name of the Lord, and the Lord bleſſeth you, and will bleſſe you; be not wearie of well-doing. Now *Ireland* calls for your helpe, the fire is begunne there, and who knows whether it may burne, if it be not timely quenched? thoſe *Romiſh Ignatians*, and *antichriſtian brood*, have begunne that fire there, who doubtleſſe are blowing the coales at this time here amongſt us alſo. Well, God hath brought all their miſchievous deſignes upon their owne heads hitherto, and I am confident ſo he will ſtill; but yet we muſt do our dutie, everie one muſt beſtirre himſelfe, and bring his bucket of water towards the quenching of this common flame, eſpecially ſith no man is ſo meane and weake, but he may contribute ſomething towards this great worke; If he cannot lend a pennie, he may give a Subſidie of Praiers, towards the taking off of *Iſraels* troubles; and that is the ſecond Generall, obſerved in the Text. We have conſidered the partie, whoſe good and welfare is laid to heart, (*Iſrael*) I come now to conſider the meanes uſed, to procure *Iſraels* good and welfare, it is *Prayer*. *Deliver Iſrael O God.* Hence

The ſecond Obſervation ariſeth thus. *Though every man cannot helpe forward the publique good, every manner of way, yet every man may, and ought to doe it by Prayer.* *Doctr.* 2.

A man muſt endeavour to helpe *Iſrael* out of troubles by the uſe of all the lawful meanes, which God hath put into his hands, every way he can, but whether hee can helpe any other way or no, yet hee muſt *Pray*, this is

an universall, indispensable dutie, charged upon all orders, rankes, and conditions of men.

1. Kings, and Magistrates must command and rule for the common good, but they must *Rule* and *Pray*.
2. Statesmen must consult, and set their heads on work to study the common good, but they must *consult* and *Pray*.
3. Ministers must Preach, and spend themselves in the common service, but they must *Preach*, and *Pray*.
4. Souldiers must fight, and offer themselves willingly for the defence of their Country, but they must *Fight* and *Pray*.
5. Rich men must Contribute, and open their purses freely, when the common cause calls for it, but they must *Contribute* and *Pray*.
6. Lastly, He that can do none of these things neither Command, nor Advise, nor Preach nor Fight, nor Contribute, yet he must *Pray*, none are exempted from paying this Subsidie of Prayers, as there is no impossibility in the thing, it may be done of all, so there is a necessity, it must bee done of all, a double necessity.

Psal. 122.6.

1. *Necessitas præcepti*, all are commanded to pray, *Pray for the peace of Jerusalem.*
2. *Necessitas medii*, there is no meane to be used, that can bee successefull to helpe *Israel* out of troubles, without seeking to God by *Prayer*, and that for these three reasons.

Reason 1. 1. *All Israels troubles come from God*, no commotions in States, no combustions in Church, or Commonwealth, but God hath an all-ruling, and all-ordering hand in them, *There is no evill in the City*, in the Kingdome,

Amos. 3.6.

dome, *which the Lord hath not done*; whether it come from enemies abroad, *Aſſur is the rod of Gods anger*, or from bad governors at home, God ſometimes *Gives a King in his wrath*, to be a ſcourge to a people; or come it from the rebellions of people, *The Lord raiſed up evill againſt David, out of his owne houſe*; *The Lord ſtirred up adverſaries againſt Solomon*; *The Lord rent the Kingdome from Reboboam*: *The Lord ſent an evill ſpirit betweene Abimelech, and the men of Shechem*; *The Lord bringeth people low through oppreſſion*, &c. Men and devils may have their wicked heads and hands, in nationall troubles, but God hath a juſt hand in them all, therefore by what meanes ſoever, nationall ſtormes doe riſe in a Kingdom, we ſhould looke above inſtrumentall cauſes, and ſay with the Mariners in *Jonah*, *Thou Lord haſt done as it pleaſed thee*. Iſa. 10. 5. Hoſ. 13. 11. 2. Sam. 12. 11. 1. King. 11. 14. 1 King 12. 15. Judg. 9. 27. Jonah 1. 14.

Secondly, As God hath a hand in bringing upon *Iſrael* all his troubles, *So God onely can remove them*, and therefore, it is neceſſary to pray with the *Pſalmiſt* here, *Deliver Iſrael O God*: *In vaine is Salvation hoped for from the hills* (and you know great men are called hils and mountaines,) *In Jehovah our God is the Salvation of Iſrael* ſaith the Prophet. 2. Jer. 3. 23.

If there bee a Nationall ſtorme raiſed, it will not downe, untill the Lord ſay unto it, *Peace, and be ſtill*; if there be Nationall rents, and diviſions in Church and State, it is the Lord onely that can cure theſe wounds, and make up theſe breaches: If a watch bee taken aſunder, and every part unpinde, it muſt be the skill and hand of the maker of it, to ſet it together againe; one Scripture ſaith, that he that turneth the *Rivers of waters*, turneth the *hearts of Kings*. Another Text ſaith, he that ſtilleth the *rage of the Sea*, quieteth the *fury of the people*. If the ſword be unſheathed it is the Lord onely, that can command it up, there is a full place to this purpoſe, in the Propheſies of *Jeremiah*. *O thou Sword of the Lord, how long will it be ere thou be quiet?* Prov. 21. 1. Pſal. 85. 7. Jer. 47. 6.

Put

Put up thy ſelfe into thy ſcabbard, reſt and be ſtill, this is *Vox populi*, the voyce of the people, but in the next verſe followeth *Vox Dei*, the voyce of God. *How can it be quiet, ſeeing the Lord hath given it a charge againſt Askelon, and againſt the Sea ſhore? there hath he appointed it.* Every judgement commeth from God, with a commiſſion and charge what to doe, and how farre to goe, untill wee can prevaile with God to call in his Commiſſion, there is no poſſibility of ſtaying the judgement; *Vaine is the helpe of man*: Truſt not in Princes, there is no helpe in them, nor in Parliaments, there is no helpe in them neither, all the conſultations and endeavours of the greateſt, and wiſeſt, and holieſt men in the world, cannot remove one Nationall trouble from *Iſrael*, unleſſe the Lord put to his hand, and that God will not doe, unleſſe wee be earneſt with him in Prayer, in that behalfe; and that is the third Reaſon why wee ſhould pray for the removall of *Iſrael's* troubles.

3. Becauſe, as God onely can remove Nationall troubles, *So prayer onely can prevaile with God to doe it*; Prayer is that which will bring all Gods promiſes into performances: God hath made many ſweet promiſes, but all his promiſes are made to our prayers, *Aske, and yee ſhall have*, and ſaith the Lord, *I will for this be inquired of by the houſe of Iſrael, to doe it for them*; Prayer is the key to unlocke all the Treaſury of Heaven, there is not a bleſſing there, but prayer will fetch it downe; God hath in a manner bound himſelfe to Prayer, hee who ruleth the world, and hath the hearts of all men in his hands, ſuffereth himſelfe to be (as it were) over-ruled by Prayer; Prayer can knocke downe enemies; *When Moſes held up his hands Iſrael prevailed*; Prayer can undermine all the plots of miſchievous men, and blaſt all their deſignes; It was Prayer that choaked *Achitophell*, *Lord turne the wiſedome of Achitophell to fooliſhneſſe*, ſaith *David*. It was Prayer that advanced *Haman* to the gallowes; *Heſter*, and *Mordecai*, and the Jewes faſted, and prayed

Ezek. 36. 37.

Exod. 17. 11.

prayed, and they prayed *Haman* to death, and all his plots to ſhame and ruine. Therefore if we would have our *Iſrael* freed from troubles, we muſt ſeeke to God in behalfe of *Iſrael*; *Deliver Iſrael O God.*

Now from this Doctrine, we may be *informed*, which is the right way to remedy our preſent troubles in Church and State, it is to ſtrive with God, and be earneſt with him to helpe and amend all; uſe other meanes we muſt, but without this, all other meanes will be inavaileable, nothing can helpe *Iſrael*, ſo long as the children of *Iſrael* bee loud in their ſinnes, and ſilent in their prayers: when Chriſt is aſleepe in the ſhip, it is not the tumbling and toſſing of the ſhip, nor the roaring of the winds & Sea, nor the noyſe of the Mariners handling their tacklings, that can awake him, but only the prayers of the Diſciples, *Lord Save us, wee periſh:* And hence we are alſo informed, who are like to be the beſt helpers of *Iſrael* at a pinch, the beſt friendes to Church and Common-wealth, when they are in diſtreſſe, namely ſuch as have acquaintance with God, and can prevaile in Heaven; the praying generation are the wonder-workers of the world, the true Chariots of *Iſrael*, and horſemen thereof. *Uſe.* 3. Iſa. 22. 8, 9, 10, 11. Luke 8. 23.

Therefore beloved, ſuffer the words of *Exhortation*, if ye deſire to be inſtrumentall to the publique good, *pray, pray, pray*: your conſultations will doe no good without *prayer*; your Fortifications no good without *prayer*; your ammunition no good without *Prayer*; your contributions no good without you give *prayers* with them, and ſend *prayers* after them; Prayer muſt remedy all, and hold up all, and therefore it is needfull we ſhould hold up Prayer; The few Prayers that have been made in the Land, have prevailed hitherto with God to ſpare us, that we are yet a Nation; O let us venture ſtill in this ſhip, which brings home ſuch returnes, let us give God no reſt till he make our *Ieruſalem* the praiſe of the earth, let us beſet the Throne of Grace, with *Uſe.* 2.

much earnestnesse, and much importunity, the season requires it, and the present state of things calls for it, delay will be dangerous, ye know if fire be begun in a house, a few buckets of water brought in time, may quench it, if time be delayed, a thousand times so much water will doe no good; If we will not now for the allaying of *Israels* troubles, part with prayers, hereafter we may offer to redeeme *Israels* safety with teares, and blood, and yet not prevaile. And now let me adde to this Exhortation these *directions*. First, Who ever intends to pray for *Israel*, as *David* doth in this verse, let him remember to pray *for himselfe first*, as *David* doth in this *Psalme*, not because a man should preferre his owne private good before the publique, that is against the former Doctrine, but because we can never doe *Israel* good by our prayers, so long as wee our selves are out of Gods favour; God will not heare us for others, untill he hath heard us for our selves: therefore *David* keeps this method, not only in this Psalme, but in the 51. Psalme, hee first begges pardon for his owne sinnes, and makes his owne peace with God, and then in the close of the Psalme, petitioneth for *Sion* and *Jerusalem*, the publique cause; The blind man in the Gospell, saw this truth, that *God heares not sinners*, that is, impenitent sinners, they who hide their owne soares, shall never prevaile to heale others; God had respect first to *Abel*, and then to his offering: and the golden Scepter of favour is first held out to *Hester* her selfe, before she is in case to present her petition for her people. Beloved, this is to be thought on, our prayers will not prevaile with God for making up the publique breaches, so long as the private differences between God and our owne Soules remaine uncomposed; there is no hope that our prayers will prevaile to helpe forward the reformation of things amisse in Church & Civill state, so long as we mind not what is amisse in our own houses, in our own hearts; if our prayers have not hither-

Use. 3.

Psal. 51. 18.

Gen. 4. 4.

therto prevailed for the healing of the publique wounds, and quieting *Iſraels* troubles, it is worth the conſidering, whether we have been perſons fit to deale in ſuch a buſineſſe; I remember what is ſpoke of witches, who as ſome ſay, uſe good prayers, away with them, (*Si Magicæ, Deus non vult tales, ſi piæ, non per tales*) if they be magicall prayers, God will heare no ſuch petitions, if they be holy prayers, yet God will heare no ſuch petitioners: every one can apply this to the purpoſe in hand.

Secondly, Take this further direction, who ever would pray aright for *Iſraels* deliverance from troubles, muſt get a *Heart affected with, and bleeding for Iſraels troubles*; none are fit to pray for the publique cauſe but they who have publique ſpirits, and can make the publique weale or woe their owne; wee many times want words in this caſe, becauſe wee want affections, commonly deepe inward impreſſions doe cauſe large outward expreſſions; this hath made the Saints of God begge as earneſtly for the common cauſe, as they could have done for their owne lives.

Thirdly, But if we find our ſelves to have large affections towards *Iſrael*, and our hearts breathing heaven-ward in behalfe of *Iſrael* continually, and yet we are ſtraitned in our expreſſions, when we are to preſent *Iſraels* caſe before God, let us to helpe our ſelves herein ſtudy the Scriptures, and therein,

1. Take notice of all the promiſes of God made unto *Iſrael*, unto his Church and people, and turne them into prayers that they may be fulfilled.

2. Take notice of all Gods threatnings againſt the enemies of his Church, that *Antichriſt* ſhall be deſtroyed, that *Babylon* ſhall fall, that God will bring the plots of wicked men upon their owne heads, &c. and turne them into Prayers, that they may bee performed.

3. Take notice of all Gods workes of providence,

what Gods dealings with his people have beene heretofore for good, and this alſo will adminiſter matter unto us of prayer, that God would ſtill be the ſame. Our Fathers truſted in thee, and thou didſt deliver them, *Pſal.*22.4,5.

4. Eſpecially, (and that comprehends all) to helpe and guide us in praying for *Iſrael*, let us ſtudy the *Prayers of the Saints of God*, which ſtand upon record in the Scriptures, and obſerve how they have powred out their Soules before God in behalfe of *Iſrael*, upon all occaſions; We may take out Coppies by them, wee may make uſe of their words, if they anſwer our occaſions; how ever, it will helpe us exceeding much, to obſerve and make uſe of their arguments, whereby they have ſtrove with God, in the behalfe of *Iſrael*, according as the preſent caſe required.

They uſe *Arguments* drawne,

Firſt, *From ſomething in God.*

1. Sometimes they urge Gods *Promiſes*: Lord, thou haſt ſaid, that if evill befall thy people, and they humble themſelves, and pray, and ſeek thy face, thou wilt heare and helpe, Lord now performe thy promiſe, So prayes *Jehoſophat*, 2 *Chron.*20.8,9,10. (2 Chron.20.8.)

2. Sometimes they urge *Gods power*; So prayeth *Hezekiah*, 2 *King.*19.15,16. O Lord our God, thou art a God able to deliver us. (2 King.19.15.)

3. Sometimes they urge Gods *mercy* and *truth*; So prayes *Daniel*, *Dan.*9.4. O Lord the great God, keeping Covenant and mercy to them that love him. (Dan.9.4.)

4. Sometimes they urge *Gods Glory, and Honour*; So prayeth *Jeremie*, O Lord, though our iniquities teſtifie againſt us, yet helpe us for thy name ſake, *Jer.*14.7. And ſo the *Pſalmiſt*, *Ariſe O Lord, maintaine thine owne cauſe*, *Pſal.*74.22. (Jer.14.7. Pſal.74.22.)

5. Some-

5. Sometimes they urge *Gods Offices*; O God, to whom *vengeance belongeth*, ſhew thy ſelfe, *Pſal.* 94. 1. O thou *Shepherd of Iſrael*, ſtirre up thy ſelfe, and come and helpe us. *Pſal.* 80. 1. *O thou hope of Iſrael*, the Saviour of it in time of trouble, *why ſhouldeſt thou be as a man aſtoniſhed*, (who knowes not whether to goe forward or backeward) *and as a mighty man that cannot ſave*? Pſal. 94. 1. Pſa. 80. 1.
6. Sometimes they urge Gods *former deliverances*; Lord, thou haſt beene our helpe in all generations, *Pſal.* 90. 1. Our eares have heard our Fathers tell, what thou haſt done for thy people of old: Lord thou art as able as ever, as good as ever, as mercifull as ever. Pſal. 90. 1.

Secondly, In their prayers for *Iſrael*, the people of God fetch *arguments* from the conſideration of the *party prayed for, Iſrael:*

1. Sometimes from their *relation to God*; We are thy people, thy heritage, called by thy name; leave us not, *Jer.* 14. 9.
2. Sometimes from their *weakeneſſe*, *Amos* 7. 5. *O Lord God, ceaſe I beſeech thee, by whom ſhall Jacob ariſe, for he is ſmall*? Amos 7. 5.
3. Sometimes from their *dependance upon God*; We have no might againſt this great multitude, neither know we what to doe, but our eyes are towards thee, 2 *Chron.* 20. 12. So the *Pſalmiſt*, *Some truſt in Chariots, and ſome in Horſes, but our truſt is in the name of the Lord our God.* 2 Chron. 20.

Thirdly, In their prayers for *Iſrael*, the people of God urge God with arguments drawne from the conſideration of *Iſraels enemies*, their *multitude*, their *power*, *malice*, *pride*, *and cruelty*. *Ariſe, O Lord, let not men prevaile*, let not their miſchievous imaginations proſper, leſt they inſult; How long ſhall the ungodly

triumph, and make such proud boasting. Wherefore
Joel. 2. 17. shall the wicked blaspheme thee daily, saying, *Where is now their God?* *Psal.* 37. 7. *Psal.* 94. 3, 4.

If we have *hearts to pray* for *Israel*, we may by writing after these Copies, learne *the Art* how to doe it, in a manner acceptable to God, and comfortable to our owne soules, and advantagious to the common cause, which we intercede for.

And thus I have done also with the second thing observed in the Text, the meane used to procure *Israels* good and welfare, *viz. Prayer*. *Deliver Israel, O God.* I should now come to the third generall of the Text, the mercy prayed for in behalfe of *Israel*, Deliverance from troubles, from many troubles; and hence we may observe, that

Doctr. 3. 3. Observ. *The* Israel *of God, Churches, and States, professing true Religion, may be molested with troubles, with many troubles.*

This is no new thing, as were easie to shew, as also the reasons of it; but time will not suffer; I will here onely acquaint you with some of the troublers of *Israel*, that ye may take heed that none of you be of that number, and that ye may the better know how to direct your Prayers to God for *Israels* reliefe. I passe over here the troublers of *Israel* from without, and will onely touch upon such as may harbour within *Israels* bosome.

First, *Evill Magistrates are troublers of Israel*, the Scripture saith so, *My Father hath troubled Israel*, saith *Jonathan*, 1 *Sam.* 14. 29. *Thou art he that troubleth Israel*, saith *Elias* to *Ahab*, 1 *King.* 18. 18. If the pillars of Church and Common-weale bee out of frame, the foundations out of course, if the great wheeles which move all, goe wrong, if Authority discountenance
Eccle. 3. 16. Religion, violate Lawes, if injustice and oppression be in the seate of Judgement, this must needs trouble *Israel*. That must needs be a miserable State, where wickednesse

edneſſe is got into high places, and the waters are troubled and muddied at the Fountaine-head, when there is no helpe to be got by appeale, but the higher a man goes, the worſe it is, as the Prophet *Jeremy* complaines that it was in his time, hee could not finde a man in Place and Authority, *who executed judgement*: a hard caſe; he found the inferiour ranke nought, and hee ſaith, *I will get me to the great men*, and he findes them worſt of all. *Jer.* 5.1.4.5. Therefore, when ye pray for the reliefe of *Iſraels* troubles, pray that God would make *Kings nurſing Fathers*, and *Queenes nurſing Mothers* unto his Church; pray that God would *reſtore our Judges, as at the firſt*, and *our Counſellers, as at the beginning*; pray that *judgement may runne downe as waters, and Righteouſneſſe as a mighty ſtreame*, that Juſtice may bee executed, for ſo long as *Agags* are ſpared, *Jonaſſes* not throwne over boord, *Achans* not brought forth and ſtoned, *Iſrael* muſt looke for troubles.

Jer. 5.1.4.

Iſa. 49.23.

Iſa. 1.26.

Amos. 5.24.

Secondly, As evill Magiſtrates, ſo *evill Miniſters are troublers of Iſrael*; Church-men may be State-troublers, I need not tell you that, the world ſees it, how ſome men, who ſay they are in holy Orders, may have a great hand in putting all things out of Order. I will not inlarge my ſelfe in this complaint, it is in all your mouthes; my part is, (as my Text guides me) to put you in minde, to turne this complaint into a Prayer, that God would *purge the Sonnes of Levi*, that *from the Prophets of Jeruſalem, profaneneſſe* may no longer goe forth, *over all the Land*; that they who ſhould be ſtudying to ſave Soules, may not buſie themſelves about troubling States and Kingdomes. Pray that God would ſend forth faithfull Labourers into his Harveſt, and provide a burning and ſhining Light for every Candleſticke of this Land: if the Goſpell of Peace were well Preached throughout the Kingdome, it would be a ſingular meanes to ſettle, and maintaine the Peace of the Goſpell.

Mal. 3.3.

Jer. 23.15.

Thirdly,

Thirdly, I muſt yet further put you in minde of other troublers of *Iſrael*, the *Pope* and *his adherents*, all *Jeſuited papiſts*, and their abetters, are arch Church-troublers, and State-troublers, and ever were; And ſo long as theſe *Canaanites* live among us, and hold up their heads, let us never looke for peace; *Is it peace Jehu?* ſaith *Joram*: the anſwer is, *What peace?* So long as Idolatrie is countenanced in *Iſrael*; Have we not found by experience, this *Antichriſtian* and *Babyloniſh ſect*, to be alwayes enemies unto Peace, and fomenters of diviſion, betweene King and people, Kingdome, and Kingdome? What a ſad thing is it to thinke that this generation of Vipers, which have ſo often ſtung us, ſhould yet be nouriſhed in our boſomes? ſhall they lodge there till they eate out our hearts? (*Sic notus Ulyſſes?*) Will we beleeve nothing, untill their knives be at our throates, and their ſwords in our bowels? pardon my zeale in this behalfe, it is the cauſe of God, and the common cauſe; *I would they were cut off that trouble you*, ſaith *Paul*, and yet he was no uncharitable man; Mercy to them, is cruelty to the whole Kingdome, it hath proved ſo hitherto: Yee know what a fire this generation of men have now kindled in *Ireland*, they are blowing the coales here, and God knowes how ſoone the flame may breake out.

Gal. 5. 12.

I heare ſometimes in this City, ſome men cry out vehemently againſt *Puritans*, *puritans*, what monſters they are, and ſome amongſt us ſay, they had rather ſide with *Papiſts* than *Puritans*; I beſeech you let mee ſpeake freely, I am not yet learned enough to interpret the meaning of that word *Puritan*, I know that with that ſtaffe, the prophane world beates all that are better than themſelves. I would be loth to countenance the intemperancies and wilde courſes of a froward Generation amongſt us, who ſhame the Religion they pretend unto, of whom, more preſently; but yet I would deſire that reaſonable men would conſider, whether partie

partie they had rather truſt their throates with, (if it ſhould come to that) the Papiſts, or the Puritans; and whether partie hath been greater plotters againſt States and Kingdomes.

Fourthly, I doe not yet deny but that there are troublers of *Iſrael* on that other hand alſo; ſuch as profeſſe a ſtrict way of Religion, yet walke not according to the Rules of Religion; ſome deſpiſe Authority, contemne Lawes, diſturbe common Order, runne out of ranke; Some in theſe daies uſurpe upon the *Office of the Miniſtery uncalled*, to the great offence of Authoritie, and hinderance of the Reformation in hand; Some uſurpe upon the *Office of the Magiſtrate*, who being private men, take upon them to be publique Reformers, not knowing of *what ſpirit they are*, nor conſidering in what Station God hath ſet them. Doubtleſſe, many things are amiſſe in Church and Common-weale, and it becomes every one to the utmoſt of his power, to promote the deſired Reformation, but in a right way, and due Order; every one muſt conſider, not only what is fit to be done, but what is fit for him, or one in his place to doe, leſt inſtead of making up of the breach, we prove makers of breaches, as it fell out in the caſe of *Uzzah*. 2. Sam. 6. 6.

Fifthly, I muſt alſo bring into this Catalogue of troublers of *Iſrael*, the *Anabaptiſts*, and thoſe other turbulent Sectaries amongſt us, who trouble our people, by buzzing in their eares, that we have no true Miniſterie, no true Church, no true Ordinances, but all Antichriſtian, and upon theſe grounds ſeparate from our Congregations, and ſet up new Churches among themſelves: experience proves that there is an unquiet ſpirit in many of theſe, ignorant, proud, cenſorious, headſtrong, ſelfe-conceited, ſelfe-exalting, contrarie to the wiſedome that is from above, which is *Firſt pure*, Iam. 1. 17. *then peaceable*, humble, meeke, gentle, &c.

1. Cor. 14. 33. O Pray to God, who is the God of *Order*, and not of *confuſion*, to ſet up order amongſt us betimes, leſt whilſt every man Preacheth what he will, and practiſeth what he will, we breake into ſo many peeces, as will but prepare us to become all a prey to the common adverſary.

Sixthly, I had here concluded, but that me thinkes I heare ſome man bleſſe himſelfe, and ſay, I am none of theſe troublers of *Iſrael*, that have yet beene named. I beſeech you therefore, give me leave to be plaine with you, in naming one kinde of Church, and State troublers more, and then I have done. Every wicked liver, every unreformed perſon, every ungodly, unjuſt, prophane, uncleane perſon, is a troubler of *Iſrael*: See the proofe, *Hoſ.* 4. 1. *The Lord hath a controverſie with the Land, becauſe of ſwearing, lying, ſtealing*, oppreſſing, committing adulterie; becauſe of theſe the *Land mourneth*. Oh, conſider it, are there none ſuch among you? Thou ſayeſt thou art no *Papiſt*, but art thou not an *Atheiſt*, one that lives as if there were no God in the world? Thou ſayeſt, thou art no *Schiſmaticke*, but art thou not a *Scoffer at Religion*, and a jearer at thoſe who walke in that way which is called holy? Thou thankeſt God thou art no troubleſome *Sectary*, but art thou not a *prophane perſon like Eſau*; a ſwearer, a drunkard, a fornicatour, a deceiver, one that profeſſeſt the Goſpell, and art a ſhame to the Goſpell? if thou beeſt, thou art a grand troubler of *Iſrael*, and thou haſt a hand in pulling downe judgements upon the Land. Beloved, let every one of us looke to it, leſt while we endeavour to helpe *Iſrael* by our prayers, and contributions, we hurt and wound *Iſrael* by our lives: There is great variety of thoughts amongſt men, about reformation of government, and reformation of diſcipline; The Lord ſend forth his truth and Light, and ſhew us all our wandrings, and lead us in the good

way, in that behalfe; but all ſorts agree in this thing, about the neceſſity of Reformation in manners; O let us every one mend one, every one ſweepe before his owne doore, every one reforme his owne houſe, his owne heart, and then, as ye heard in the ſecond point, we ſhall be fit to intercede for *Iſrael*, and pray with *David* here, *Deliver Iſrael, O God, out of all his troubles. Amen, Amen.*

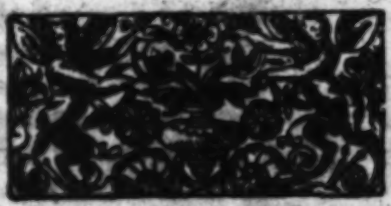
FINIS.

7

CONSIDERATIONS
TOWARD
A Peaceable Reformation
in Matters
Eccleſiaſticall.

Submitted to the judicious Reader,

By CALYBUTE DOWNING.



LONDON,
Printed by *Richard Hearn*. Anno Dom. 1641.

CONSIDERATIONS

TOWARD

A Peaceable Reformation

in Matters

Ecclesiasticall.

Submitted to the judicious Reader,

By CLEMENTE DOWNING.

LONDON,

Printed by Richard Hearn. Anno Dom. 1641.

CONSIDERATIONS towards a peaceable Reformation in Matters *Ecclesiasticall*.

1. THat the straightest, and so the shortest Rule, to compose differences in *wayes*, is to agree of ends; for deliberations are not duly drawne up, when the designe is uncertaine. Hee that hath no certaine port, hath no certain winde: Therefore it were to bee wished, before wee goe too farre in *Collaterall heats*, and divertive retardings in diversity of Projects, that we well understood what Reformation of our Church doth import in a sober sense: For untill that be fore-laid, and allowed by an Universall Vote, it will be very easie for the averse partie to blast all blessed beginnings, and to raise rubbish to become a Rocke, or at least a *Remora* of our Reformation.

2. That the worke in hand is not planting of a Church, laying fundamentals, nor onely the reducing of practises to fore-laid principles, but the perfecting and improving, *cum effectu*, those *Orders* and *Ordinances* that have beene either omitted or corrupted; and in the removing what doth pregnantly produce such dis-

tempers: That so wee may secure future Relapses by reall Clauses conservative.

3. That though the rule of *Supernaturals* is not defective, nor difficult in the necessaries to the beeing or well beeing of the *Catholique Church*; yet in relation to the better being of particular Churches, there must be beating out of advantages by serious consideration of consequences; not as to single salvation, but in respect of common edification, as we are collectively considered in a visible societie: Now the fewer deductions that wee admit, the safer it is, both in relation to humane reason, and Antichristian Tyranny, which runnes up all into Authority; which is brought in not onely as auxiliarie, but as authentique also in a concurrent way.

4. That it is very safe, and savours of a prudent and peaceable spirit, not easily to conclude many things in Governement, *Iure Divino*; For as fundamentals in point of belieſe are few, and fully revealed, and soberly to be held without any *supplementive additionals*; and the admitting of more is the cause of all the mischievous miseries in the Church in point of Doctrine: so it sets us at a distance from peace, at defiance amongst our selves, and disableth all accommodation, to pitch downe a Government *Iure Divino*; yea, produces many hard charges, prejudicating the truth of God; and gives ground plausibly to arrest and attaint Religion, for suspition of disturbance or incroachment, by such fore-stalling the Civill State, and rendring the businesse of Reformation for the future impossible.

5. That though in a degenerate time, and Church, it be well and wisely done to discover as much as may

be

be for *Information*, as necessary to *Reformation*; yet wee may doe as well to be wary, that we discard not all wee dislike with the same degree of detestation: So that as we have cause not to blesse all that we would have, with a *Iure Divino*, so we may finde reason not to blast all that we desire should be removed, with an Antichristian brand: For we are farre from peace, while wee put ill-sounding consequences upon other mens opinions and practises; or by provoking parallels, or envious aggravations, represent them odious. This is very hardly to be avoyded, where affaires are carried with few heads and many hands; and when they take destructive worke to be their way, and that to have most of Justice which hath most of Primitive proceedings in it. This course hath cost Christendome deare, for seldome any Councels but fell fowle upon opinions by extreame sentences: Now though middle Councels are seldome safe in affaires of State, yet seldome hurtfull in businesse of the Church.

6. That though it be unpleasing, and may prove pernitious, peremptorily to lay downe a way of government, *Iure Divino*, to the decrying of all others in an exclusive way; yet it is very reasonable and conformable to the principles of a Christian Church, to propose the designes *Iuris Divini*, coasting in all consultations closest, to that which is by divine permission of approbation; as what is most for Christian peace, freest from scandall, fullest for edification, most for the glory of God: which Rules binde not onely because they are *written*, but also because they are *reason*. And in thus doing wee shall bee true to the end and

reason of the State, which is to be a most Christian nationall Church.

7. That as change is no wise mans choice, but hard chance often puts him to yeeld to it, who would never positively have pitched upon it for a remedy: so it is reason in alterations to take care that some things which are mutable, as to their originall, be not too easily changed upon colour of *Inconvenience*, without such a necessity as is as easily discovered: For as it is dangerous to venter upon the inconveniences of any great alteration, so it will be difficult to avoid the like grievances upon the same grounds, because if we change now evill for good, upon mens advice, why may wee not change againe for the better; and so we shall alwayes be medling under the consideration of mending: and while we complaine of Innovations, wee shall doe nothing but innovate.

8. That we shall doe well to distinguish upon what is to be reformed, whether the corruptions be incorporated by Custome, have colour of Law, or are meere matter of Fact, which doe rise and fall with a fashion: Dis-usage to carry men off insensibly, may be safe in the first; over-ruling by interpretation in the second, and exemplary discountenance in the third; for where such men get no heat, they will take no cold. And so we shall appeare, such as seeke more to remove what we feare then what we hate.

9. That as it is a slip in Judgement to confound *Persons* and *things*, *Fact* and *Law*, in a destructive way, so it may be an errour in good desires: and something dash our designe to goe direct and downe-right wayes,

 though

though to upright ends in point of Edification, without allowance of due time for men to see reason in what is laid downe as a Rule: For all sudden departures are dangerous and offensive, as prodigious; therefore it may be a consideration worthy the weighing, and will prove a great assurance of peace, to lay foundations of Governement at a good latitude, that the *Reformation* may bee of a *growing constitution*; and so may beare up against corruption; as well underlaid by its owne good temper, and not onely stand or fall by the temper or distempers of men.

10. That if it be not well to goe on in provoking wayes, when tis possible to pacifie and sweeten, then it is not wise to stirre many matters at once, because many matters engage many men; yea, many times move more than is fit to bee removed, or to bee discovered moveable: Therefore in punishing persons, Reformers shall doe well to be tender of *the honour of Offices*; and in discarding Superstition in point of places, times, and performances, take heed of fostering prophanenesse in any of those respects, I confesse tis hardly to be avoyded, but that party which is to suffer Reformation, must needs for the time be neare to ruine: for many that hate the Clergies Canons and Orders, love not Gods Commandements nor Ordinances.

11. That though Civill States may be free from temporall turnes and interests in the Reformation they designe on the Church, yet they shall hardly avoid the suspition of it, if the *Clergy* be not respectively called to *Consultation*: Therefore it may be well, and is expected that there bee communicating not onely in a private way

way with men; whose mindes they know afore-hand, and it may be, have already suggested their sense; but with such also as are dis-ingaged and resolved to be reserved untill such a time, as a publique agitation may give ground to declare their judgements; this will be of no ill influence upon the whole worke in relation to the Christian world.

12. That seeing *Politique Lawes* should be laid in with *Morall possibility*, and multiplicity of commands makes them impossible, as well as the difficulty of the duties; therefore it is beleeved a good course not to over-lay any State with positive penall Lawes, promissarie Oathes, discovering Subscriptions, or multitude of Ceremonies; especially a Church that hath the Law of God as a perfect rule of Doctrine, Manners, and necessarie Discipline: But let the things be few that are required, and then let them bee strongly commanded. For many indifferent things have cost too deare, having beene put on too hard upon pious and peaceable men, without any accommodation or toleration: Thus without cases reserved to an arbitrarie power, conscientious men may bee moderately dealt with, that they complaine not of a rigorous remedy as a grievance and persecution of mankinde.

FINIS.

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8

THE COVNTRY-MANS CARE.

And the Citizens feare,

In bringing up their Children in good Education.

Set forth in a Dialogue betweene a Citizen and Country-Man.

Citizen. *Country Man.*

Printed at *London* for *T. B.* 1641.

THE COUNTRY-MAN'S CARE.

And the Citizens fear,

In bringing up their Children in good Education.

Set forth in a Dialogue between a Citizen and Country-Man.

THE Country Mans Care, AND The Citizens Feare in these dangerous, and Troublesome Times.

Citizen.

WEll met *Countryman*, what is the best newes that the Country doth afford at this time?

Count. Alas sir! I wonder you should so earnestly enquire newes of mee, that live in the Countrey, whenas we receive all our newes from you. I confesse, you did prevent mee, therefore I pray, what is the best newes in the City?

Citiz. Alas! the ambiguous rotation of the World is very mutable, nothing is constant, nothing durable, but all things doe præcipitate themselves most strangly in a mutuall levitie.

Count. This newes is hard indeed: for I did expect better, in regard that I have a Son, truely a pritty Scholler (as his Master tells me) and of a hopefull expectation, whose preferment I intend to raise (God willing) Therefore I beseech you (if you can) instruct me, what way I may settle him in.

Citiz. What can he understand the Latine tongue, or how farre hath he proceeded therein?

Count. Truely sir he is past his *Propribus quæ maribus*, & his *Asse in præsentibus* too I'le assure you; yea, & he can reade any Chapter in the Bible very punctifully, and withall he hath read toe Master Practise on the Piety, and many other Godly bookes I thanke God for it, who hath endewed him with so much grace: Therefore because he is come to some knowledge now, I would willingly bring him up to some Scholler-ship: what think you Sir, if I should send him to the Vniversity?

Citiz. Sir I commend your fedulity herein: but I have often heard; and withall I know by experience, that the Vniversity is much polluted, and contaminated with Popish superstitions, which if your sonne should be seduced into, perhaps it will cause both his utter ruine, and your perpetuall sorrow.

Count. Is it possible that the Vniversity should be corrupt? Tis no marvell then that the whole kingdome is misled, since the very fountaines themselves are poluted.

Citiz. I Exhort you as a friend; and I hope you will not contemne my friendly admonition.

Count. But my Son may avoid their crafty allurements, and if he then uncessantly follow his studdy, he may one day prove a Minister of Gods word.

Citiz. Pish, a minister of Gods word quother? Now a dayes every man will become a Minister: therefore it will be but vanity for you to send your sonne thither to attaine to the Sacerdotiall function.

Count. But dare every man presume so farre without learning?

Citiz. That is the chiefe cause thereof: for learning is abused, contemned, derided, neglected, despised: they will

willhave noe praying, nor preaching, unleſſe it be performed by inſtinct and inſpiration, as the ſpirit mooves them. And if a man h apes up knowledge, and Scholler-ſhip by indefatigable ſtuddy, he is thought to have fild his mind only with more advantage to doe wickednesſe.

Count. Oh lamentable!

Citiz. Yea you may ſee Coblers and Tinkers riſing from the very Dunghill, beating the Pulpits as conformably, as if they were the Kinges profeſſors of Divinity, ſcattering their new doctrine and diſcipline in the Church, and are accounted great divines too of the vulgar. Here you ſhall ſee one making himſelfe a Prophet preaching in a Tub as confidently, as if he were Doctor in Divinity. There you ſhall ſee another thumping forth his new doctrine in a Barne among his conniticles (I ſhould have ſaid) conventicles, as if he were Maſter of Artes. In the meane while revolve all, and you ſhall finde Scholler-ſhip moſt ſhamefully deſpiſed.

Count. But if he diligently continue in his ſtuddy, God knowes but that he may one day become a Biſhop.

Citiz. How? a Biſhop? alas! I feare there will be no more of that dignity: for the generall aſſent and conſent too of the Commons will admit of no Biſhops: and they muſt all very ſhortly reſigne their Titles, which ſhall be abrogated. Your ſonne ſhall never be Arch-Biſhop I'le warrant you: and if you intend to make a Divine of him, he muſt have a great care leaſt the Arch-Biſhop doe not cut of his eares. But I will free you from that feare, for I tell once againe that there will be no more Biſhops: Yet if it ſeemes more juſt, and ſecure, that the holy Church ſhould admit a degree of leſſe, and greater, they will have no Biſhops, but onely Lay-Elders: to the election of which dignity, they judge and

ſuppoſe none more fit, and none more prepared for the performance of every thing, belonging to Gods word, then thoſe venerable, and reverend Fathers Maſter *Cobler*, *Tinker*, and *Button-maker*, men (although but of a meane Schoſſer-ſhip) yet moſt wonderfully inſpired. Therefore I think it meere vanity for you, to bring your ſonne up to be a Scholler.

Count. Alas! then what ſhall I doe? unleſſe I ſhould put him to the Ionas a Court.

Citiz. Soe you'l make a young *Suckling* of him, and then he'l run away.

Count. But I intend to make him a *Lawyer*.

Citiz. Alas the Starre-Chamber, and High-Commiſſion Court is downe long agone: and he muſt be as buſie as a *Ducke*, or elſe he will looſe preferment. For Lawyers are not reſpected, neither are they accounted Honeſt, becauſe they ſell their lines dearer then *Apothecaries* Phyſicks, which I confeſſe is deare enough, yet nothing comparable to the price of their lines, which gape wider then an Oyſter-wifes mouth, and ſtraddle wider then a French-man's legs. Fie, fie! Lawyers are accounted Knaves over all the Country.

Count. Tis ſtrange! For I'm ſure they have more Angels come hourely to them in Terme time, then all the Puritans in the Towne.

Citiz. But here lyes the difference: Their Angels doe weare croſſes: and becauſe the Puritans will admit of no croſſe, therefore they hate the Lawyers the more, becauſe they are ſo ready to receive them.

Count. And there is none of their whole Tribe, that will deny ſuch croſſes, I'le warrant you.

Citiz. But Lawyers are ſo little regarded now adayes, that I feare before they can procure other men's Suites at Law, they'le want Suites to their owne Backs.

Count.

Count. But perhaps he may come to the honour of a Iudge one day.

Citiz. I hope you doe not desire to have your Sonne hang'd. That's a dangerous title I'le assure you: Did you not heare that most of the Iudges are to be judged under other Iudges, yea and they'le hardly escape hanging too, unlesse they give ample satisfaction to the Parliament: for they are acknowledged to be the Originall of all our greivances. Therefore if you be wise desist from that opinion.

Count. Alas! What education shall I then impose upon my Son? Since all these grounds of hope hath deceived me. What thinke you Sir, if I traine him up to be a Souldier?

Citiz. He must sweare lustily then: and bragge of many things with ostentation, although he can performe nothing. But stay! Now I thinke on it: Perhaps he may be suspected to be some Trooper, (for they say the Countrey is very full of them) then apprehended and so incontinently committed onely upon suspicion.

Count. You say true indeed Sir: Therefore I know not what course to take with him. I intreat you Sir, to lend me your advice.

Citiz. If the Lad be so hopefull, as you declare him to be: I care not greatly if I take him under my Tuition, and if you please to condescend thereunto, he shall be my Apprentice, and I'le assure you for your sake he shall be both kindly kept, and religiously instructed.

Count. I humbly thank you for your love, wherefore I acknowledge my selfe much ingaged to you: But I pray what trade are you off Sir?

Citiz. I am a Vintner by my Trade.

Count. I am very glade to heare of that: and if my Sonne be wise enough, but to take fourty Shilling a Tunne,

Tunne, he may prove an Aldermen too. Well Sir, I am much obleiged unto you, for your love unto him, and I will bring him unto you; and if you like his morality and ingenuity, I will willingly send him unto you.

Citiz. He shall be most lovingly respected.

Count. Thankes Noble Sir; In the meane while farewell.

FINIS.

BLOVDY NEVVES FROM IRELAND,

OR

The barbarous Crueltie BY the Papists used in that *KINGDOME.*

By putting men to the svvord, deflovvring Women, and dragging them up and downe the Streets, and cruelly murdering them, and thrusting their Speeres through their little Infants before their eyes, and carrying them up and downe on Pike-points, in great reproach, and hanging Mens quarters on their Gates in the Street, at *Armagh*, *Logall*, at the Fort of *Lease*, and divers other Places in *Ireland.*

As also, the Bloudy Acts of Lord *Mack-queere* their *Ringleader*, and Cousin to that Arch-Rebell *Mack-queere* Generall to *Tyron*, in the time of Queene *Elizabeth* of never dying memory.

Related by James Salmon, lately come from thence, who hath lived there with his wife and children, these 10 yeeres last past, and now to escape the Bloud-thirsty Rebels, made an escape away by night, who is here resident in this City, *Decemb. the* 1. 1641.

London, Printed for Marke Rookes, and are to be sold in Grubstreet, neere to the Flying Horse. 1641.

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As also, the Bloudy Acts of Lord *Mack-queere* their *Right* leader, and Cousin to that Arch-Rebell *Mack-queere* Generall to *Tyron*, in the time of Queene *Elizabeth* of never dying memory.

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London, Printed for *Marke Rookes*, and are to be sold in Grubstreet, neere to the *Flying Horse*. 1641.

First, the reason of the unprovidednesse of the Protestants *in Ireland, to defend themselves against the Rebels.*

THe Lord Deputy *Wentworth* (in his life-time) disarmed the subjects there. There was a *Proclamation* set forth by him at the *Parliament* in *Ireland*: that neither *English* nor *Irish*, should either sell or keepe in their houses any powder, upon the losse of goods and life; neither any Armes whatsoever: save onely what was allowed, and to be had with leave from the Kings Store-house in *Dublin*, pretending thereby to keepe the Natives under, and to prevent such mischiefes as might arise, if they were not thus curbed, and kept downe.

By this meanes, the Protestants could not have any provision for defence; for powder they could not have, without danger of life, and goods as aforesaid: onely except they could procure a Licence from Sir *John Burlacie*, and after great friends and trouble, they could have but 5 pound of powder at the most, and that at two shillings a pound. So that whereas the English formerly had Armes, shot and powder, to defend their houses, lives, and estates: now it being taken from them, and they left naked, it proves thus the ruine of the poore *Protestants* there.

The cauſe or their ſudden riſing, as it is ſuppoſed by the Engliſh inhabited in *Ireland*, was by their taking exception at a *Petition* drawne by ſome reverend Miniſters in *Ireland*, preſented to the *Parliament* in *England*, to this effect.

That in every pariſh where there is a proteſtant Miniſter, there is likewiſe a popiſh prieſt, which is very true, and more then that, there is alſo in every pariſh a Fryer, a Monk, and an Abbot: beſides, with many more in ſeverall Abbies, doe reſigne three or foureſcore in a Fryers houſe.

Alſo, in every Dioceſſe whereas the King hath a Biſhop, ſo hath the pope alſo another: which hath cauſed this lamentable effect there, that whatſoever the King doth command, the popiſh Clergy doe forbid, the conſideration whereof made a worthy Iudge there, not long ſince to ſay (*Iudge Creſey by name*) this is quoth he a miſerable caſe, deſiring the Gentlemen of the Gran-jury to preſent that grievance.

It is alſo reported in *Ireland*, that there is fifty two thouſand pounds a yeare, that goeth out of *Ireland to the Pope*: that is 1000 l. a weeke, a great ſumme of money, and of dangerous conſequence.

The first rising was in the County of *Farmanar*, the Lord Maquare being the chiefe Agent in their Rebellion, who lived about 13 miles from *Belturbit* Northward, toward Eniskillen, which Lord Maquare is since taken, and now prisoner in the Castle at Dublin, he is of the bloud of that great Traytor, Maquere the Generall of Terhones Army, that great Rebell to Queene *Elizabeth*.

The first morning which vvas of their rising, was suspected from the words of one *Daniell Caton of Mountragh*, which was to this effect: that the times were better when the strongest men had most, and that he (being a great Irish papist) did hope to see it so againe ere long: whereupon he was examined by Mr. *Vlnstid*, Minister of the said *Mountragh*, and Justice of peace for the County, and by him committed to prison, till the next Sizes: at which time he was censured to stand in the pillory, which he did at the Fortilesse in the Market place, vvhich hee would not confesse any thing: onely vvhat vvas gathered upon comectures.

Another, one Dono Glay vvas hanged, dravvne, and quartered, at Bandon bridge, for saying that the Crovvne of *Ireland* vvas too good for the King of *England*, or to that effect.

And novv have the Rebels camped themselves, rising in rebellion, to doe vvhat they can to ruine the *Protestants in that Kingdome*.

They roſe in the night, and marched towards *Belturbit* with a running Camp, which Town they took and alſo the Ladie Butlers Caſtle, where ſhe and her children were; but (by the providence of God) made an eſcape, and got away. Mr. *Rydes* the Miniſter with ſome other alſo made an eſcape, and fled into a wood neare the ſaid Caſtle, and there hid themſelves, and the reſt of the Engliſh remaining in the towne, were forced to yeeld it up to the Rebels.

Others of the *Rebels* marched to *Armagh* the ſame night: for they are a running Camp ſcattered up and downe the Country, which Towne they preſently tooke, and burned the ſame night alſo, which was a Towne full of rich Marchants, both Engliſh and Scottiſh, whom they murdered in a moſt cruell and bloudy manner, with their wives and children: firſt deflowring many of the women, then cruelly murdering them, and pulling them about the ſtreet by the haire of the head, and daſhing their childrens brains out againſt the poſts and ſtones in the ſtreet, and toſſing their children upon their pikes, and ſo running with them from place to place, ſaying, that thoſe were the pigs of the Engliſh ſowes. In like manner have they dealt with the Inhabitants at *Logall*, a town five mile from the ſaid *Armagh*, an Engliſh Plantation.

4 *The continuance of the Rebels cruelty.*

The Biſhop of *Kildare* is in great danger, againſt whom they threaten with great words, that they will make him, and all the reſt of the puritan Dogs (as they call them) to leave rayling againſt their holy

Father

Father the Pope in their pulpits, as they doe.

This running Campe of Rebels doe ſcatter themſelves up and downe the Country, murdering the Engliſh in great cruelty: not onely the *Proteſtants*, but even the very papiſts alſo in many places. In which rage & cruelty of theirs, when they have moſt bloodily ſlain divers good *Proteſtants* of worth, they have hanged them up upon the Gates in great diſdaine, and driving others out of their eſtates, which is the leaſt injury they uſe to any where they come.

5. *The cruell uſage of Mr.* John Treadwell, *at* Kildmurrey.

There came ſome of the *Rebels* to the houſe of one Mr. Treadwill of Kildmurrey in the night, who broke in violently unto him, and would have killed all that were in the houſe, but that one of their own company called Bryan of Demſhie, a baſe ſon to the Earle of Claumelero, that he had by his own daughter, by whoſe perſwaſion, the reſt of the rebels were perſwaded not to kill them, but yet they were very cruell to him; for they tooke him, and ſtript him naked, and bound his hands behind him, & ſo ſet him upon a little narrow bridge, or rather a poſt croſſe a brooke, where they left him; till it pleaſed God he was afterwards relieved: and it pleaſed God, that ſome of them were taken, and *Bryan of Demſhie* is now in priſon at the Fortineſſe.

But Mr. Treadwell was faine to remove to Dublin, who dare not adventure to live in *Kildmurrey* during this their rebellion, which God in his good time grant to ceaſe.

FINIS.

BLOODY NEWES FROM NORWICH:

OR,

A True Relation of a bloody attempt of the Papists in *Norwich*, to consume the whole City by fire.

Which they had begun to put in practice setting a house a fire, at the lower end of High-Bridge-street, burning it to the ground, but by Gods mercy, they were hindered from doing any more mischiefe.

Likewise here is added the last bloody Newes from *Ireland*. Consisting of a bloody Tragedy acted upon the body of the Lord *Coffeld* a Protestant, conspired by Sir *Philip Moneale* a Trecherous and bloody Rebell. With the like cruelty done to Mr. *Ironmonger*, by the Rebels, also after what manner he being slaine, they committed his Father to prison, and threw his wife and children out of doores naked.

With the Relation of how many Wagons went out of *London*, laden with ammunition to be conveigh'd to *Ireland*, for the use of our distressed Brethren, the Protestants. the 20. *Decemb.*

LONDON, Printed for *John Greenesmith*. 1641.

10

Newes from *Norwich*.

Ill mourning never ceaſe, nor lamentation have an end? Will Trechery never be exiled this Land, but ſtill haue its harbor here: O yee blood-thirſty Papiſts, what are your intents? Doe you thinke that there is not a juſt God above, who doth ſee and behold all your wicked deſignes? Have you bin foſtered up in this Nation as Æſops Ploughman did the Sneake which he redeemed from the oppreſſion of the cold to deſtroy us? How often hath God repelled the force of your wicked machinations and damnable Plots and yet will you take no warning? Doe you thinke because you eſcape puniſhment for a time that God will ſuffer you for ever? No no aſſure your ſelves that Iehovah is juſt? Doe not you duely read your wicked enterpriſes preſented to the common view of the whole world, and yet will you daily encreaſe your miſchievous Plots, one of which I am to declare intended for the deſtruction of *Norwich*

Vpon the 17. day of Novemb. 1641, was there a great uproare in *Norwich* concerning the Papists arriving there, they being intended to burne the whole City without any remorse, two being appointed privily for the same purpose, one to begin at one end of the City, and the second at the other end, the one was discovered being about to set fire to a thatcht house, the other he set the house on fire joyning to High Bridge street, which was burnt to the ground, to the great astonishment of the whole City, but now there is strong watching and warding in every corner of the City to prevent further danger.

From *Ireland* the 25. of *November.*

TO what a miserable height of wickednesse is this world growne too, when one friend shall not know how to trust the other, as shall now by this ensuing bloody Story be discovered.

My Lord *Cosseld* and Sir *Philip Moneale* being very intimate & familiar friends, were wont constantly once in two weekes to visit each other, my Lord comming to his house with some 6. men attending on him, and so likewise Sir *Philip* with the same attendance, my Lord having bin at the house of Sir *Philip*, desired Sir *Philip* to come upon a time appointed unto him, within a fortnight Sr *Philip* according to his promise, came to visite Lord *Cosfeld* but it proved a very bloody visitation,

ſtation, yet not-withſtanding they ſeemd all ſo be very merry and frolicke at the firſt, but Sr. *Philip* would alwayes be looking out of the window into the yard, whereupon the Lord *Coſſeld* called to Sir Philip to come unto the fire becauſe it was cold, but Sir Philip had a ſecret fire burning in his breaſt which warmed him, wherefore hee ſtill continued looking out of the window, where hee perceived men ent r in to the Lord *Coſſelds* houſe, by ſeverall numbers, ſomerime fowre at a time, othertimes 6 or 7, till they came to the number of about three hundred, but as they came they went in at a backe doore, which Sr. *Philip Moneale* perceiving, he ſpake to the Lord *Coſſeld* ſaying, now my Lord you are my Priſoner, but he taking it as a jeſt, ſpoke merrily: nay Sr. *Philip* you are my Priſoner, meaning becauſe he was in his Lordſhips houſe at that preſent, upon which words Sr *Philip* had the doores opened, then entred in the Rebels and ſeized upon the Lord *Coſſelds* perſon, diſmounting his Ordinance from his houſe top, and afterward ſlew him, and pillaged his houſe.

O yuheard of treachery againſt ſo loving a friend, but I muſt not ſtand in admiration of this becauſe I have as bloody to relate.

The Rebels hearts in Ireland are ſet upon nothing but miſchiefe, and bloody villany, came into the

of Mr. *Iremonger*, and acted such a Tragedy as should the bloody Chronicle wherin is registred all the inhumane acts which ever were done be searcht, this act of theirs is not to be paraleld. Which was thus.

They (the Rebels I meane) entring into the house, seazed upon the old man Mr. Iremongers father, and haled him out of the house to prison.

Then did they drag the man himselfe, from the side of his tender wife, and children, and threw him upon the table, where before his wifes face with a hatchet, in a most Lamentable manner, cut off his head, and then with the same hatchet did they mangle his quarters, which being done, they ranne upon his wife, and children, and naked as they were, threw them out of doores.

Thus doe these bloody minded Rebels, dayly act their villany, by persecuting and murthering the poore Protestants.

But now by the helpe of God, we doe not feare but their forces shall be over throwne, and their villanies have a period, insomuch as upon Thursday being the second of *Decemb.* there went out of *London*, above forty wagons laden with Powder, Match, and Bullets, which are to be conveigh'd to Westchester, and so by ship to be transported to Ireland, to arme those poore oppressed Protestants which stand in need of them.

O God of thy great mercy comfort them speedily, least their Enemies boast, and say, where is now now their God.

FINIS.

O hone, O hone.

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Thus doe theſe bloody minded Rebels, dayly act their villany, by perſecuting and murthering the poore Proteſtants.

But now by the helpe of God, we doe not feare but their forces ſhall be over-throwne, and their villanies have a period, inſomuch as upon Thurſday being the ſecond of *Decemb.* there went out of *London*, above forty wagons laden with Powder, Match, and Bullets, which are to be conveigh'd to Weſtcheſter, and ſo by ſhip to be tranſported to Ireland, to arme thoſe poore oppreſſed Proteſtants which ſtand in need of them.

O God of thy great mercy comfort them ſpeedily, leaſt their Enemies boaſt, and ſay, where is now now their God.

FINIS.

O hone, O hone.

BRITISH
MUSEUM

11

A MOTION

Humbly presented
To the Consideration of the High Court of

PARLIAMENT

CONSISTING
Of Twenty Quæres concerning the setlement of the

CHVRCH

Decemb. 2. 1641.

As also a grave

SPEECH

Made by Sir

JAMES PARROT.

London Printed, for Richard Smithers. 1641.

A

MOTION

Humbly presented to the High Court of *Parliament*.

FIrst, whether that such Bishops as ours be, ought to govern the Church, according to the *Institution* of the primitive Church, and whether their calling be truly *Iure Divino*: so that in no case it ought to be removed, but must of necessity abide in the Church of *Christ* for ever?

2. Whether such an *Institution* to be *Iure divino*, not being possible to be proved, and those Bishops who have governed our church, have (especially of late) bin a scandall to the church, & dealt deceitfully with us, and are become so odious to all Protestant Churches, as they have bin, and now are, it be not a great scandall to our *Church* whilst they governe it.

3. Whether (all reformed Churches else-where, so far as they could, having cast out their Bishops as an *Antichristian government*) our *Church* will not remaine unreformed in the greatest matter, whilst that function doth remaine amongst us.

4. Whether that government by Bishops (first established by Papists, as lineally discending from the Pope, and by papists still by Arguments so maintained) be not a great heartning, and encouragement to all Papists, giving them still hopes of bringing in popery by working with them; for what better or

easier way can they have to bring in, or to encrease Popery, as experience hath abundantly shewed, then Agents for the Romish faction, being in every Province of this Kingdome: there is no more to bee done, but onely to prevaile with the Prelate thereof, who for the most part not onely are too ready to hearken to any project for reward, but are too much in love with the entertaining of popery: have not many good Ministers bin very painfull in their callings before, but after they have bin made Bishops have bin great Arminians, if not entire Papists? May not the Prelate of Canterbury be a president herein, in some respects, with many more hopefull Ministers first, but after the superstitious consecration of them (as they call it) to be Bishops have bin notoriously impious, wicked, and popishly affected.

5 Whether their abiding, being onely by permission of the King and Parliament; it being so that they who cry out most against them are the strongest protestants, and such who labour for reformation for no private end, but labour for such a reformation as comes neerest to the prescript of the Gospell of our Lord Jesus Christ, and for that pray oft. Whether it would not be a great griefe, and discouragement, to them, in case that the Bishops should not be removed?

9 Whether it be not a great Argument to perswade the removeall of our Bishops government, it being so that those who seeke the same are such, who are not onely of godly and honest life, and conversation, but are such, for the most part, as are ready with their goods, liberties, honors, yea their lives to maintaine the honour of the King? Whe-

7 Whether many of thoſe who labour for their continuance ſtill in the government of the church, be ſuch who doe it out of Chriſtianity, or any love either to the King, or whether for the moſt part they be not men of an evill life, and converſation; or evilly affected towards the Kings Majeſty, or towards his Majeſties liege people, or have not ſome relation towards popery, or towards popiſhly affected people, or at the leaſt, are familiarly the companions of the Prelats, or their Adherents, or receive ſome way or other profit by them?

8 Whether in ſuch petitions as have bin put up againſt the Biſhops, there hath bin any ſuch underhand dealing in the getting of hands, as there hath in thoſe petitions, or many of them, that have been put into the houſe for them?

9 Whether in caſe they ſhould paſſe over all theſe brunts and exclamations, under which they now lye, and ſhould ſtill abide and govern the church. It wold not be then of dangerous conſequence, and embolden them ever hereafter to attempt any thing what they pleaſe, and for ought we know ere long, fall upon popery with great dexterity, and if poſſible, ingroſſe ſuch a power into their hands, as will hardly ever permit them to be curbed againe?

10 Whether in caſe they ſhould be eſtabliſhed by this great Parliament, they who before did aſſume ſuch power, and play ſuch tyrannous parts, and were ſo great a burden to the godly and faithfull proteſtants, would not now, in caſe they ſhould be eſtabliſhed by this great Aſſembly, whether they would not be more cruell then ever they were, and the Church of England be then under a greater bondage and ſlavery, then ever it was before, ſince Q. Maries dayes.

11 Whether they have not ever bin in all places of *Christendome* the greatest enemies to the Country where they have lived, of any Subjects, and for the most part, the only and sole movers, and causers both of forraine dangers, and domesticke Calamities?

12. Whether they have not bin a great hinderance to the flourishing of the Gospell in all parts & places, where they have governed, as not onely forraine parts, but our own land can testifie: where have wee one *Prelate* in this land, that would labour to set up preaching, where it was wanting in his *Dioceses*: tho moved in it, & for it: no, they thought there was too much preaching already. Surely, did not our *Prelats* feare rather that in case the people should be well acquainted with Gods word, they would bee plainly discerned to be of an *Antichristian government*.

13 Whether for them still to abide, be not dangerous to the Kings Majesty, to the Queen, or towards their hopefull children: there being in so many Histories, so many Relations of most dangerous consequence thereof to Princes: that when they have bin about a Prince, & have bin curbed, or could not have their will: then have the *Prelats* turned traytors, and bloudy-minded: then have they laboured by a thousand shifts to murder their Prince, as divers stories both of our owne, and other can testifie abundantly: whether therefore for his Majesties safety they ought not to be removed, especially, at this *Parliamentarie Reformation*.

14 Whether a *Presbyteriall government* doth not come nearer to the practice of the primitive church in the Apostles times, then the government of *Prelats*

lates? 15. Whether the Biſhops in *Scotland* being removed, and a *Preſbiteriall government* eſtabliſhed: in which *government*, where ere it hath bin eſtabliſhed hath bin no ſuch ſcandals or blemiſhes, as have continually bin amongſt the Biſhops? whether it be not more probable that it will be more happy for us to be ſo governed in *England* alſo, both Kingdomes being wholly governed by one, & the ſame, our gracious King?

16. Whether in caſe our Biſhops ſhould ſtill remaine, theirs being removed; it may not become of evill conſequence, either to us, or them, one Religion being eſtabliſhed under one King in one & the ſame *Iland* by divers *Government, and Diſcipline*: which being divers one muſt needs goe beyond, and before the other?

17. Whether in caſe theirs being reformed, & ours not, *divers of our brethren of England will not remove thither*, if not to ſome other parts, & ſo enrich them: but make our owne Kingdome to be the poorer?

18. Whether they have not in *Scotland* attained to a better and more probable way to root out popery by their *Preſbyteriall Government*, then ever wee are likely to doe by the *Prelates*?

19. Whether all Sects and Sectaries will not bee more convinced and curbed, more perfectly & truly diſcerned, and the ſpreading, and groth of all falſe religion and hereſies more fully & perfectly ſtopped?

20 Whether God will not hereby be more glorified, the Kings Majeſty more ſafely reigne in Honour, the Church flouriſh in Religion, and the whole Land in peace and ſafety? *Amen.*

SIR

IAMES PARROT

His

Worthy Speech in Parliament.

IT is ſaid the Biſhops were before the King and his Counſell, and with teares did diſclaime in their opinions; but we ſee their fact. The Biſhop of *London* did entertaine for his Chaplaine in his houſe, one that did diſpute the Arminian points, who ſaid, what Arminians write, I will maintaine, and doe beleeve: this I will juſtifie upon my Oath.

FINIS.

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A RENT IN THE Lawne Sleeves OR Episcopacy Eclypsed,

By the most happy interposition of a Parliament

Discoursed Dialogue-wise betweene a Bishop and a Iesuite, wherein is shewed the Ambicion of the Prelacy, the creueltie in their proceedings in their Courtes: and the happy deliuerance of this Land from the slauery of the Church of Rome: as also their adhærence with that of Rome.

Whose endeavours were most Iustly and Auspiciously contradicted by the Scotish Nation, who denyed some Innovations intended and commanded to be Allowed in the Church, and since Religiously prosecuted by this Kingdome,

London Printed for *Iohn Thomas*, 1641

A RENT IN THE Lawne Sleeves OR Episcopacy Eclypsed,

By the most happy interposition of a Parliament

Discoursed Dialogue wise betweene a Bishop and a Jesuite, wherein is shewed the Ambicion of the Prelacy, the cruelties in their proceedings in their Courtes: and the happy deliverance of the Land from the flattery of the Church of Rome: as also their adherence with that of Rome.

Whose endeavours were most Iustly and Ampiciously contradicted by the Scotish Nation, who denyed some Innovation intended and commanded to be Allowed in the Church, and since Religiously prosecuted by this Kingdome,

London Printed by John Thomas.

A rent in the Lawne Sleeves.

Iesuite.

GOod morning to your Lordship, how fares your Grace?

Bishop. Vnhappily, and as all my proceedings do succeed elsewhere, for never did any undertakings receive so unexpected event, as mine have done, for when my plots seemed to give me satisfaction, they were most unhappily nipt and smothered in their birth and infancy.

Ies. What plots meanes your Lordship?

Bi. What but those, by whose happie successe wee should have expressed our duty to his Holinesse, and have subjected this wandring and erroneous Iland to the conformity of obedience unto Rome.

Ies. Had your Grace any possibility of effecting these endeavours?

Bi. Very great, had they not been crusht by the Stubborne *Scot*, who by pretence of his antient customes in Church Government and Religion, disavowed their allegiance and submission unto the Catholique Doctrine, and have contradicted and obstinately opposed all our Religious intention not only by denying our edicts and command,

but also by excluding our authority and dignity out of their dominions.

Ies. But this Nation of *England* still retaines their Episcopal Hirarchie, and there may be some hopes to settle our Doctrine there.

Bi. Indeede we have not beene idle in the propagation of this matter, for wee have very many within the bosome of this Island, who have vowed, and doe daily expresse their faithfull endeavours and service to the promotion of this holy Cause.

Ies. Then your Lordship will proceede and endeavour to perfect, and bring to maturity, what you have so piously begunne.

Bi. We have not begun with a weake foundation, but our ground-worke is layd, and founded upon the understanding Clergie of this Kingdome, for wee have wonne very many of them to leane to our opinions, and have weaned themselves to our Authority, wherby we had introduced, and consummated our intentions. But there arose here also a giddy brained faction, whose tender consciences did kick against our reformation, & whose tumultuous was zeale, did oppose & strugle our hopefull proceedings.

Ies. It seemes very strange to me that your Grave and unlimited power could not discountenance and quell the haitchrame multitude, whose ignorance and fury rather led them on, then Religion.

Bi. We were no may defective in the prosecution both of our Authority and Iustice, this age can give sufficient testimony of our severe proceedings, dwee spare no profession whom wee found

to

to be cõtumatious: many Ministers we did suspend, whose obstinacy wit hstood our holy cõmands, others who were not admitted into Ecclesiasticall orders, we did according to the severity of the Lawes provided in that case, punish, & had I beleeve in a very short space obtain'd our desires, but that we were prevented by a Session of Parliament. For all those whom favour nor promotion could not perswade; although against their consciences, to admit our ceremonies, which were as so many introductions, to the confirmation of the Catholique Religion in this land, wee constrain'd some by whipping and scourging, others by dismembring and strict imprisonment, to give their consent, and receive our Authority. Excommunications were our Recreations, thousands wee excluded by our decrees from the bosome of the Church, and where we found a zealott obstinate in his opinion, wee commanded him to a close imprisonment, and having the strength of the Law at our Command, we sentenced, as wee thought most convenient for our purposes.

Ie. It seemes strange that wee being so well assisted, and having so many factors in this Realme for our cause, that we should so slowly, and with so much hazard prosecute our desires.

Bi. The faction I last mentioned to you, have rent and torne our Lawne sleeves, and so bestubber'd our Episcopall whiteneese, that we have small or no hopes to recover. Or the Soapstresses in the *Strand*, or *Westminster* cannot mend the Rent we have received, nor all the Landresses about the Citie scoure or clense us from the greevous blott and aspersion which is cast upon us. The strict or of professiors, have so prevailed ouer us, that now we are but shadowes of the Authority wee had, and those priviledges we enioyed, of enioyning Pennance and excomu-

nication is taken from us. Many of our Lawne ſociety are ſo Queſtioned in this Parliament, that they are in jeopardy of their lives and fortunes. The Wrens neſt is found to be ſo defiled, that it is beleived he muſt leave his liberty and betake himſelf to a Cage. And *Canterbury* himſelfe, the Metropolitan and Firſt Patron in this cauſe, now wants a Patron to countenance him: Hee that ſo lately ſo powerfully laboured to promote this cauſe, is now promoted to the Tower himſelfe.

Ieſ. But are there none who dare boldly undertake for the See of Rome, and interpoſe themſelves in ſo holy a cauſe, dare none ſeeke the redreſſe for the contempt offere to the Church of Rome?

Bi. The Prelates of this land have waded ſo farre that they know not many of them, how to evade, but muſt undergoe the hazard of drowning, they have been all ſo hungry after the thraldome of this Land to Romes ſupremacy, that I feare the Parliament will give them a choake Peare.

Ieſ. Are all the lately introduced Ceremonies of the Church ſtill allowed, and Authenticke? Is the Surpleſſe worne, and in requeſt? are the Organs Vocall? and the Altar in as high and reverent eſtimation as it was?

Bi. The Surpleſſe is, like our power, ſcorn'd and ſlighted, diſreſpected generally, and termed by our nice Puritanes, the ſmocke of the whore of Rome. The Organs are threatned to be put to as much ſilence as his Grace of *Canterbury*, and ſome other of his Epiſcopall fraternity put many Miniſters. And the Altar by whoſe ſteppes wee did hope to aſcend to the top of our of ambition, is taken away and demoliſhed and no more ſigne of it left; then will bee of our Power and Authority.

Ieſ. I am ſorry to heare the danger, and ill ſucceſſe of your

your deserved undertakings, this newes will much asale his holinesse, we must recover our hopes by some notable attempt, least wee dishearten those, who are but newly joyned to us.

Bis. Wee have made so many attempts against this *Iland*, for the advancement, and by the advice and countenance of the Church of *Rome*, that I feare both your, and our profession will be sent to *Rome*, to his holinesse with a vengeance; I hope his Catholique holinesse will give us absolution, and a pardon for our soules, if wee are cut of and Martyr'd for the honour and defence of the Catholique religion.

Ies. You need not doubt of his tender indulgence, and pardon, whose advancment you have so much laboured. And now I desire to be instructed from your Lordship, what security or hazard wee stand in, who are *Romes* immediate agents, we who are the objects of the generall hate, I know you cannot want certaine intelligence of all the present proceedings, and intentions of these times.

Bi. For ought I heare, you have had a President of your expectation lately exhibited unto you, unlesse you leave your seducing wayes, and this Kingdome; you must expect the same fate, for there is no security conceived can be within this Kingdome, untill there be an universall extirpation of Priests, and Iesuites.

Ies. Thus innocents, and your truest Christians suffer the hardest persecutions, and they must labour the propagation of Christianity, who are most subject to danger & calamity.

Bis. This excuse will not defend us from the searching eye of these knowing times, you are stigmatir'd with the brand of seducers, and censured for deluding his Majesties subjects, and shall suffer for seditious Traitours you may

may recollect and tinke how Campian, an Agent in thole late yeares past, rode attended with a strong guard a myle and a halfe out of the City, and there surrendred his neck to the halter, his body to the Earth, and his soule to purgatory, untill it should be released by his holy Father. Father Arthurs fate may be a warning peece to you, who expects the Popes requiems for his soule, and the reward of his meritorious life, and intercession to the Lady *Mary*, and all the holy and pious solemnity of *Rome*, for his safe arrivall at the haven of blisse.

Ies. But (alas!) since the union of Scotland and Ireland we are accused of disloyalty.

Bis. True indeed: for we are supposed to be guilty of all conspiracies pretended against this Iland, and conscious of all Stratagems in the tumultuous rebellion against the Protestants in Ireland.

Ies. I confesse we have beene busie in the advancing of the Church of *Rome*: and if we escape not quickly, we shall be discovered, therefore I conceive it a secure way to follow *Einch*, *Windebancke*, to *Iermine*, and the other shufflers in religion.

Bis. I commend your resolution, and if I had liberty I would embrace it too.

Ies. I must now leave your grace, now therefore craving pardon, farewell.

Bis. Good journey to you: but I feare some of our Tribe will have but ill successe these Sessions at Newgate, of whom hereafter you shall have further intelligence.

FINIS.

LATE
And Lamentable News
FROM
IRELAND,

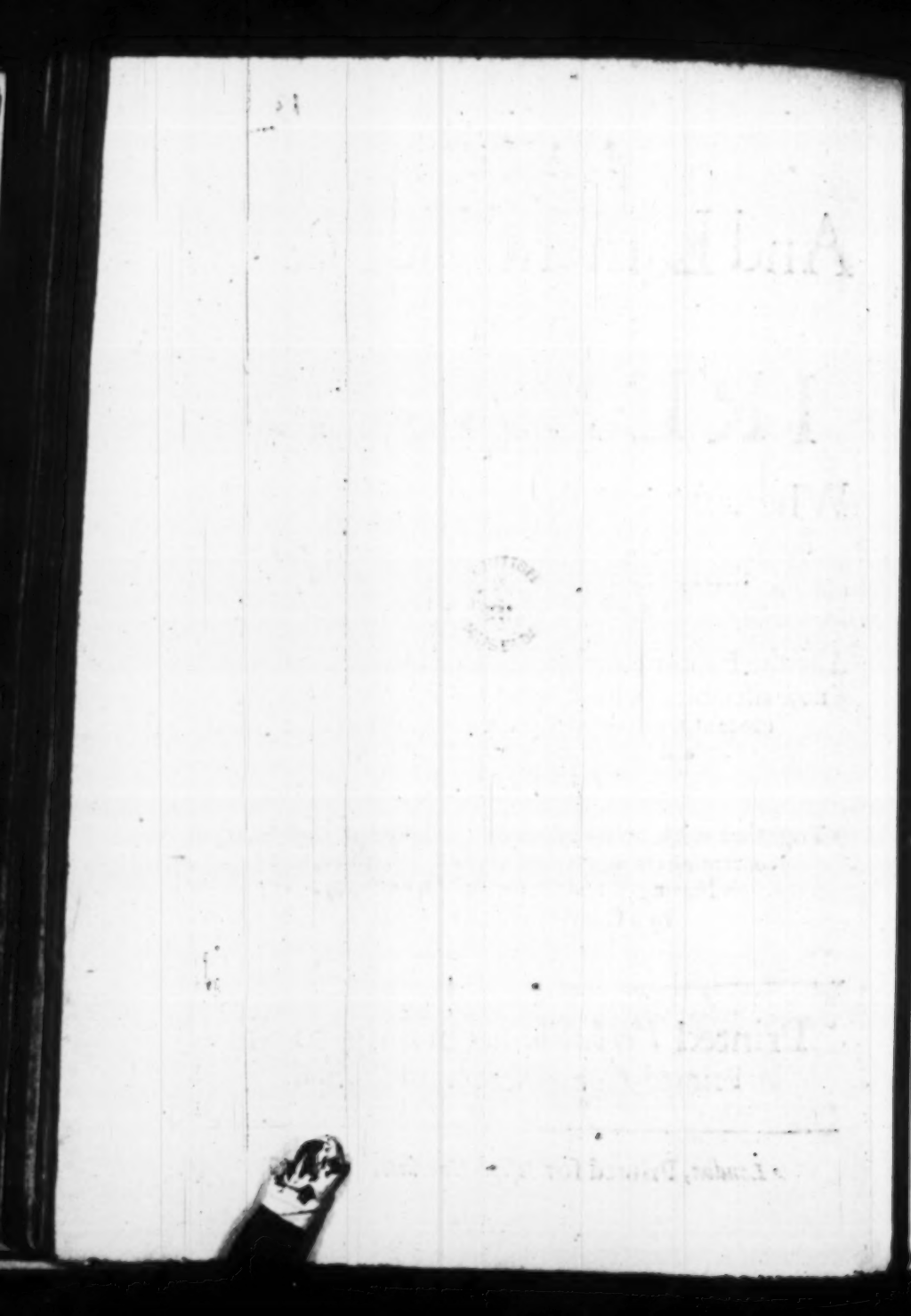
Wherein are truly related, the Rebellious, and Cruell proceedings of the Papists there, at this present, extracted out of the last Letters from *Dublin*.

Also the Protestation of the Lords and Commons now assembled in Parliament there, for the Maintenance of the Kings most Excellent Majesties Right and Government, and safty of that KINGDOME;

Together with two orders of Parliament in *Ireland*, concerning the suppressing of the Rebels there, and hearing of their pretended Grivances, by a Committee appointed for that purpose.

Printed *Verbatim* according to the Printed Copies sent from *Dublin*.

London, Printed for *Ioseph Hunskott*. 1641.



Dublin. November 20. 1641.

Sir,

HAving ſo convenient, and ſpeedy a Meſſenger, I could do no leſſe, then acquaint you with the miſerable calamity, diſtreſſe, and diſtraction, this poor Country is in, at this preſent; and eſpecially the poor Proteſtants thereof. The proceedings of the State here, I ſend you in Print, to which I refer you. I doubt not, but you have before this, heard wofull relations of the Rebels diabolicall dellings, which are ſo cruell, that my pen cannot expreſſe to the full. There was much debate in Parliament, about voting theſe Rebels, whoſe treaſons and bloudy deſignes were never ſo fully put in practiſe, as now; their number (as their malice) daily more and more encreaſing. They ſpare not the Proteſtants, whereſoever they come, taking away their lives, and eſtates, utterly extirpating whole families. Thoſe that eſcape with their lives, come ſtarke naked (great Ladies of noble bloud, not being excuſed) to this place, where they have the beſt relief we can give them, both of food and rayment. Theſe Rebels ſtill go on with a high hand, robbing, killing, and ſpoiling the Countryes in all places, where they ſet footing. Many thouſands of good eſtate, and quality, being quite beggered; no condition, degree or ſex, being freed from their inhumane bloudy cruelty; ſo that if the Lord move not the hearts of your Parliament, to ſuccour and relieve us with all ſpeed, there is no hope but this Kingdom will be loſt; and the poor diſtreſſed Proteſtants utterly deſtroyed by theſe bloud-thirſty miſcreants. We daily expect the Lord Lieutenant heer, and other ſupplies from you to aſſiſt us. The

ſureſt places of refuge, whither the diſtreſſed fly, are to this City, and to the Northern parts where the Scots are; but they come ſo faſt, that we are not able to relieve them all according to their neceſſities. Our miſeries and diſtractions are ſo unſpeakable, that I cannot expreſſe them, I pray let our friends in *England* know thus much, that we may have their prayers for our deliverance, and their beſt and ſpeedieſt aſſiſtance to remove this great affliction now hanging over us, for we are in a great ſtrait; and we pray rather to fall into the hands of God, then into the hands of ſuch mercileſſe men.

The Proteſtation and Declaration of the Lords Spirituall and Temporall, and Commons in Parliament aſſembled.

WHereas the happy and peaceable Eſtate of this Realm hath been of late, and is ſtill interrupted by ſundry perſons ill-affected to the Peace and Tranquillity thereof, who contrary to their Duty and Loyalty to His Majeſty, and againſt the Laws of God, and the Fundamentall Laws of this Realm, have Trayterouſly and Rebelliouſly raiſed Arms, have ſeized upon ſome of His Majeſties Forts and Caſtles, and diſpoſſeſſed many of his Majeſties faithfull Subjects, of their houſes, Lands and Goods, and have ſlain many of them, and committed other cruell and inhumane Outrages, and Acts of Hoſtility within this Realm.

The ſaid Lords and Commons in Parliament aſſembled, being juſtly moved with a right ſenſe of the ſaid diſloyall and rebellious Proceedings and Actions of the Perſons aforeſaid, do hereby proteſt and declare, That they, the ſaid Lords and Commons, from their hearts, do deteſt and abhorre the ſaid abhominable Actions; and that

that they ſhall, and will to their uttermoſt power maintain the Rights of His Majeſties Crown, and Government of this Realm, and Peace, and Safety thereof, as well againſt the perſons aforeſaid, their Abettors, and Adherents, as alſo againſt all forraign Princes, Potentates, and other Perſons, and Attempts whatſoever; and in caſe the perſons aforeſaid do not repent of their aforeſaid Actions, and lay down Arms, and become humble Suitors to His Majeſty for Grace and Mercy, in ſuch convenient time, and in ſuch manner and form as by his Majeſty, or his chief Governour or Governours, and Councell of this Realm ſhall be ſet down: The ſaid Lords and Commons do further proteſt and declare, That they will take up Arms, and will with their Lives and Fortunes ſuppreſſe them, and their Attempts, in ſuch away, as by the Authority of the Parliament of this Kingdom, with the Approbation of His moſt Excellent Majeſty, or of His Majeſties chief Governour or Governours of this Kingdome ſhall be thought moſt effectuall.

Copia vera Exam. per Phil. Percivall.

Cleric. Parliament.

Die Martis, ſcilicet xvj°. die Novemb. Anno Dom. 1641. Annoque Regni Regis Dom. noſtri Caroli, xvij°.

WHereas ſundry perſons have Traiterouſly and Rebelliouſly taken Arms in *Vlſter*, and by their Petition to the Right Honourable the Lords Juſtices of this Kingdom, have prayed that their Grievances might be remove1 by

the Advice of the preſent Parliament. It is ordered by the Lords Spirituall and Temporall and Commons in Parliament aſſembled, That the perſons under-named, they firſt receiving His Maieſties Directions and Authority, or the Directions and Authority of the chief Governour or Governours, and Councell of this Kingdom therein, ſhall have power to ſend forth, and to confer withall the perſons now in Arms in *Vlſter*, and other parts of this Kingdom, and every or any of them, wherefore they have preſumed to take up Arms, and touching ſuch other matters, as they ſhall be authorized and directed, as aforeſaid: during which time, the ſaid perſons now in Arms, and all other His Maieſties Subiects of this Kingdom, are hereby commanded to forbear all Acts of Hoſtility, or entring upon any other His Maieſties Caſtles or Forts, or marching, or coming into any other the parts of this Kingdom; and during the ſaid Conference, the perſons who ſhall be truſted therein of either ſide, and their neceſſary Attendants, are to have ſafe conduct, untill the ſaid Conference be concluded, or broken off, and four dayes after. And it is further ordered, that the ſaid perſons under-named, or any three, or more of them of the Lords Houſe, with any five or more of them of the Houſe of Commons, ſhall have full power from time to time to make known to His Maieſty, or the chief Governour or Governours, and Councell, and the Parliament of this Kingdom, all ſuch matters as ſhall be propounded at the ſaid Conference, and to proceed therein according to His Maieſties good pleaſure, or the direction of the ſaid chief Governour or Governours, and Councell of this Kingdom.

Earl of Antrim.
Earl of Fingall.
Viſcount Gormanſton.
Viſcount Moor.
Viſcount Baltinglas.
Lord Biſhop of Kilmoor.
Sir Charles Coot Knight and Baronet.
Sir Pierce Crosby Knight and Baronet.
Sir Richard Barnwell Baronet.
Nicholas Plunket Eſquire.
Sir James Dillon the elder Knight.
Sir Chriſtopher Bellew Knight.

Lord

Lord of Slane.
Lord of Dunſany.
Lord Lambert.

John Bellew Eſquire.
Bryan ô Neal Eſquire.
Sir John Dougan Knight and Baronet.
Thomas Bourk Eſquire.
Tibbot Taaffe Eſquire.
Richard Belling Eſquire.
Sir Luke fitz-Gerald Knight.
Patrick Barnwell of Kilbrue Eſquire.
Hugh Rochford Eſquire.
Sir Robert Forth Knight.
Sir Lucas Dillon Knight.
Captain John Piggot.

Die Martis ſcilicet xvj. die Novem.
Anno Dom. 1641. *Annoque Regni Regis Dom. noſtri Caroli, xvij.*

WHereas the preſent Condition and Danger of this Kingdom doth require from all his Majeſties good and faithfull Subjects of the ſame, a ſpeedy Levy of Forces, as well for the Defenſe of His Majeſties Crown and Dignity, and the perſons and eſtates of His Majeſties faithfull people of this Realm, as for the oppoſing and ſuppreſſing of the now rebellious Diſturbers of the generall peace and quiet of this Land. It is therefore this day ordered by the Lords Spirituall and Temporall, and Commons in Parliament aſſembled, That it ſhall and may be lawfull for ſuch Counties of this Kingdom, as His moſt Excellent Majeſty, or the chief Governour, or Governours, and Councell of this Realm

ſhall

ſhall appoint, to raiſe and continue ſuch a convenient number of Armed men of horſe and foot, during the preſent troubles and diſtempers of this Realm, as the ſaid Counties reſpectively ſhall think fit, and that it ſhall be lawfull for every ſuch County by licence of His Majeſty, or his chief Governour or Governours of this Kingdom to provide and import Arms and Ammunition for the ſaid men, and the ſaid Counties reſpectively at their Election to appoint Commanders over the ſaid Forces for the defenſe of each of the ſaid Counties. And for His Majeſties further Service in this Kingdom, to aſſeſſe, collect and levy, as equally as they can, money for providing Arms and Ammunition, and for ſuch competent Maintenance for the ſupport of the ſaid Horſe and Foot, in every of the ſaid Counties reſpectively, and in ſuch manner and form as every of the ſaid Counties in their diſcretions reſpectively ſhall think fit, while they ſhall continue in their proper Counties reſpectively. And it is further ordered that the Sheriff of every ſuch County ſhall aſſemble the Lords, Gentlemen and Freeholders thereof, after timely and convenient notice unto them given of the time and place of meeting, for the ſpeedy accompliſhment of the premiſſes, and of all other things thereunto conducing, as often as the Service ſhall require the ſame.

Vera Copia Exam. per Phil.

Percivall Cleric. Parliament.

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whether they are Eves-d
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proachers, Revilers, R
Fault-finders, Quarr
Corner-creepers ; wi
of Brain-ſicks, wh
to Old *Englan*

Neminem dum poſſis offendas, E

Offend no man ; be meek in
And thou the Gem of peace

Bono probari malo, qu

By RICHARD

LOND
Printed by *J. Okes*, for *Fra*
ſold at his ſhop in the Old

chiſmatick
natized.

ke-bates are branded;
es-dropping-newes-carri-
mplainers, Railers, Re-
, Repining Reformers,
quarrell-pickers, and
s; with all the rabble
s, who are enemies
nglands Peace.

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s, Et Gemmam pacis offendes.

k in minde,
eace ſhalt finde.

, quam multis malis.

RD CARTER.

DON,
Francis Coles, and are to b
e Old Baily. 1641.

The Sch

Stigma

Wherein all Make-b
whether they are Eves-d
ers, Murmurers, Compl
proachers, Revilers, Re
Fault-finders, Quarr
Corner-creepers; wi
of Brain-ficks, wh
to Old *Englan*

Neminem dum poſſis offendas, E

Offend no man; be meek in
And thou the Gem of peace

Bono probari malo, qu

By RICHARD

LOND
Printed by *J. Okes*, for *Fra*
ſold at his ſhop in the Old

chiſmatick
natized.

ke-bates are branded;
es-dropping-newes-carri-
mplainers, Railers, Re-
, Repining Reformers,
uarrell-pickers, and
s; with all the rabble
s, who are enemies
nglands Peace.

---

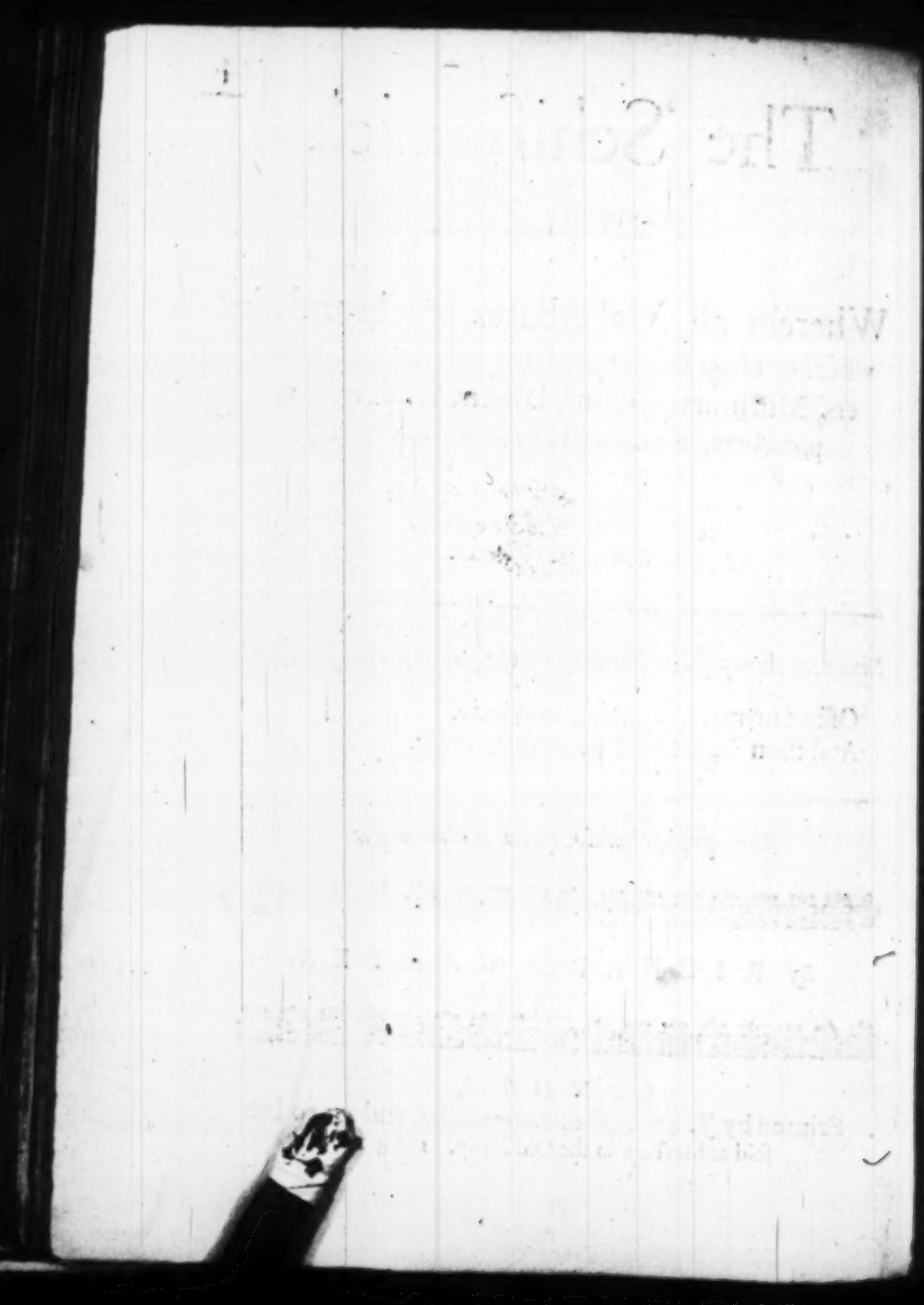
s, Et Gemmam pacis offendes.

k in minde,
eace ſhalt finde.

, quam multis malis.

RD CARTER.

DON,
Francis Coles, and are to bee
e Old Baily. 1641.



To the Reader, *Peace, Health*, and *Happineſſe*.

PEace in all ages: She hath ſtill had enemies, and ſlanderers (amongſt thoſe who know her not:) But none ſo bad as Schiſmaticks; For one Thiefe in the houſe, is worſe than many without doores: Our Bleſſed Lord Ieſus ſaith, A mans enemies ſhall bee thoſe of his owne houſe. God himſelfe firſt laid the foundation of his Church in peace; our bleſſed Saviour he is the chiefe corner ſtone, and Prince of peace from age to age, to this preſent: God hath, and ſtill doth maintain and uphold the ſame by the Miniſtrie of Chriſtian Kings, Queens, Princes, and Prelates, who doe ſucceed our Lord and his holy Apoſtles. The Devill ſeeing this, ſtirreth up all the Rebell of Schiſmaticks, like *Sampſons* Foxes, not onely tyed *taile to taile*, but alſo *tongue to tongue*, with balls of wild-fire, or rather hell-fire to diſturbe our peace, and ſet fire on all at once. But I ſhall ſtill deſire of God, that thoſe Foxes may be prevented and taken, and this wild-fire quenched: I know it belongeth to Maſter-builders to build a houſe: but being on fire blame me not, bringing my Bucket to helpe quench the flame. We did all promiſe this when we were Baptized, to fight againſt the Devill, the World, and the Fleſh, under the Banner of Chriſt (which is his *Croſſe*) and to continue Chriſts faithfull Souldiers and ſervants to our lives end. If any ſhall finde their knowledge increaſed hereby, or their memories rub'd and refreſhed in things already knowne, then give me thy beſt wiſhes, as thou haſt mine. Thy friend (could I befriend thee,) *R. C.*

Conſcius ipſe ſibi, de ſe putat omnia dici.
Behold the guilty man doth dreame,
All what I write puts him to ſhame.

The Contents of this great Volume.

First, Schiſmaticks *are Stigmatized (according to my reading) with brands in number* 20.

Secondly, I have conceited a Phantaſie *Dialogue-wayes between* Tom-aſs Pragmaticus, *the great Petifogger, and* Nick-all-aſs Non-ſence, *his cloſe companion.*

Thirdly, and laſt; to winde up the bottome, becauſe Schiſmaticks *cannot brooke Church-Muſicke calling the ſame the Devills-Bag-pipes; and our ſinging of Pſalmes, they prophanely terme* Geneva-gigs: *in ſpight of their teeth, their hearts and tongues muſt ſing with me this my home-ſpunne-plaine-ſong.*

Reader, in reading my inſuing Lines, (I pray thee) be not curriſh but courteous: in the 17. *Stigma I name divers Tradesmen: I blame no good Trade, but preſumptuous Tradesmen who dare to climbe up into Pulpits, and make themſelves bold Ambaſſadors of the great* King *of* Kings, *to declare the will of Almighty God to his people. This is horrible wickednesſe, and Devilliſh damnableneſſe. Hereby they doe horribly diſhonour both God and our* King *and abuſe the people who doe give credit to them. But praiſed be God for ever, who doth continue our* Kings *ſacred Majeſty in his former royall reſolution, (to continue the Goſpell of Peace, and the peace of the Goſpell) that hee may ſtill uphold the Doctrine, and Diſcipline of Old* Englands *Church. Pray we all for the Lords annoynted, that God would knit his ſacred heart with both his Parliaments in* England, *and* Scotland, *for the rooting out of all Traytors, Rebells, Heretikes, and Schiſmaticks, and compoſe thoſe great differences in Great* Britaine: *and I know all true hearted Subjects to this will ſay,* Amen.

The Schiſmatick Stigmatized.

Stigma 1.

SCHISMATICKS in all ages, have been, and ſtill are Pragmaticall, peremptory, preſumptuous Pettifoggers: they will not goe to the Devill alone; but they are ever ſtirring up others to Rebellion, Schiſme, and Faction: this all ages, and all Nations muſt witneſſe.

Stigma 2.

They are horrible croſſe to the proceedings of *Kings*, *Princes*, and *Parliaments*, abuſing them with *Croſſes*, and croſſe Bills and Petitions.

Stigma 3.

They raile againſt our Church-government, and Governours; Slandering, and loading them with a world of contumelies, defamations, and opprobrious detractations; not once to be named among Chriſtians; I may fitly compare them to the Schiſmaticall-Rebells, *Korah*, *Dathan*, and *Abiram*, who murmured againſt *Moſes* and *Aaron*. *Numb*. 16.

Stigma 4.

They are like the Anabaptiſts, as *Sleidan* reporteth: The Devill ſtirred up giddy-headed, Brain-ſick Preachers, who did not onely prate againſt the Biſhop of *Rome*, but they railed againſt *Luther* alſo. Thoſe Schiſmaticks here are as like the Anabaptiſts, as one egge is like another of the ſame kind: for they raile not onely againſt *Rome*, but *Old England* alſo. But I know the Pope is in one extreame, and Schiſmaticks in another: for they crie downe all our Orthodoxe Divines, and ſet up mechanicks. When a ſound Divine hath lived in a pariſh 30. or 40. yeares: Schiſmaticks in his charge have preferred a Bill againſt him; to bring in a blinde guide. And a wife hath put up a Bill in a publick Congregation againſt her husband, and her ſelfe to bee prayed for, becauſe ſhee loved another man better than her owne husband. I ſuppoſe her husband gave her, (*Poculum Charitatis*, in the ſtead of *Capula Caſtoſtatis*.) But

they doe with our ſound and old Divines as the husband-man doth with his old Oxe: when the poore harmleſſe creature hath ploughed the ground, and dragged the Harrow, and drawed his Corne into the Barne, then for his reward, hee hath an Axe to beate out his braines, and a knife to cut his throat.

Stigma 5.

They hang together in private Conventicles, as Mr. *Calvin* compareth them to the old Hereticks (the *Donatiſts*) who in their Conventicles gave mutuall oaths each to other: ſo that they grew to ſuch multitudes in *Germany*, they could not bee vanquiſhed untill there were a hundred thouſand of them ſlaine by the Princes of *Germany*. See *Sleidan. lib.* 7.

Stigma 6.

And in their Conventicles they pretend nothing but Reformation, humiliation, faſting, and prayer, perſwading poore ignorants, that they are all for Reformation, Reformation, and nothing but Reformation, (forſooth) hereby they diſturbe the peace of our Church wonderfully: as *Bullenger* ſaith *Lib.* 6. *cap.* 10. *Adverſ. Anabapt.* and *Gualther* in 1. *Cor. Epiſt.* Dedicat. doth moſt lively ſet them forth.

Stigma 7.

They would have a parity, and equality of Eccleſiaſticall perſons, like the Anabaptiſts, as *Bullenger* ſaith *Gaſtius*, and *Hemingius* reporteth the ſame, *De Erroribus Catabaptiſt.* thoſe Owles, Crowes, and *Mag-pyes*, would have our Church like *Polyphemus*, without eyes, and without order, like the confuſed *Chaos*: ſo bring the Miniſter of the Goſpell into contempt, forgetting that *Solomon* was a Preacher as well as a King, and *Nicodemus* was a Ruler of *Iewes*, and a Preacher alſo. But prate they of parity, and brawl their brains out of their brain-ſick browes, there is no wiſe man will give credit to them. *September* 1. 1641. The orders from the houſe of Commons concerning Images was good; but now the diſorderly Rout doe pretend this order, but intend nothing but diſorder, for they pull downe, and teare up all ancient Monuments of all Benefactors, without any reſpect to that good order at all. They fling and throw, pull, teare, and hale, deface and demoliſh what they pleaſe, raging and raving like a ſhee-Beare robbed of her Whelps

Whelpes, playing the Devill for Gods ſake. But wee hope thoſe damnable differences will bee compoſed, and theſe fearefull ſparkles quenched before long time, or elſe they will break forth into a devouring flame. They raile againſt us, becauſe wee will not raile againſt thoſe things which are enacted by former Parliaments, and alſo ſealed with the hearts-bloud of many Martyrs: and the Papiſts they call us hereticks. Good Lord now helpe us.

Stigma 8.

They preach, (prate I ſhould ſay) that all Chriſtian-liberty is loſt, if we obey any thing that is impoſed on us by man. But Mr. *Perkins* in his Treatiſe of Conſcience ſaith well, (wholſome Laws of men concerning things indifferent doe binde the conſcience, by vertue of Gods Law, which doth commend, and command the Authority of the Magiſtrate ſo he that tranſgreſſeth the Lawes of the *King*, doth tranſgreſſe the Law of Almighty God alſo,) *Rom.* 13.

Stigma 9.

They are peeviſhly perverſe, againſt the laudable, and Chriſtian orders of our Church. When we ſtand up reverendly, they unmannerly ſit on their Bums. When we kneele, they either ſit or lell on their elbowes. When we are bare-headed, they have their Bonnets, and Hats on their zealous *Noddles*. When we faſt they will feaſt. And againe, when we feaſt they will faſt. They will nibble on a red Herring on Chriſtmaſſe day, but feaſt liberally on good-Friday, like *Zoilus*, and *Momus*, carping at every thing but pleaſed with nothing, but with Schiſme Faction, and Rebellion. Theſe have ever reſiſted our bleſſed and happy beginnings, and proceedings in Old-*England* ever ſince the beginning of Queene *Elizabeths* Reigne. Now all the learning, prudence, pietie and policy of this Kingdome, both *King* and *Subjects* are joyned in one high and honourable Aſſembly. I may ſafely ſay, there is not onely the whole Body of great *Britaine*, but the ſoule alſo. Yet behold, the long-winded Prickeeare doth dare, not onely to divert, but alſo correct, both ſoule and body, pricking and prating, this ſhall bee, and this or that ſhall not be done. They compare Old *England* to *Egypt*, and themſelves to the onely true *Iſraelites*; and they (forſooth) are holden

holden in bondage under cruell Taske-masters. But our eyes are up to the hills, from whence our helpe commeth, (Oh Lord) helpe us, and send us prosperity: and pray we all for the Lords annoynted, and with one heart say (helpe oh *King*, helpe oh *King*.)

Stigma 10.

And when they are most justly punished for their villanie, oh how they glorie, brag and boast, saying that they doe suffer for Righteousnesse-sake; when indeed it is for railing against Dignities: We all know, it is not the suffering, but the cause that maketh a Martyr: for he that giveth the cause wherefore hee is punished, he doth punish himselfe.

Stigma 11.

They raile and rave against all our *Universitie*-Degrees saying, all those are nothing in the world, but the swelling *Tules* of Antichrist, and Romish Reliques. At *Rome* there is Antichrist, and in *England* here is Anti-Iesus, and both are enemies to God, and our King.

Stigma 12.

They cram and stuffe their Schismaticall Pamphlets with a world of quotations, to great purpose (I warrant you) see these two allegations for all the rest. When they would prove it unlawfull, to use Interrogations in Baptisme, (then they quote *Galat.* 6. 7. And when they would prove that Ministers must not weare Gownes, Caps, Surplesses, Hoods, and such like, then they alledge *Matth* 26. 48. By these two we may ghesse at all the rest. One of them reproved me once, and his Text was *Luke* the 29. to whom I replyed, God made 24. Chapters in the holy Gospell of St. *Luke*, but the Devill and Schismaticks have added five Chapters more of their owne.

Stigma 13.

They allow not any set formes of Prayer, because set formes doe limit and bind the Spirit (forsooth) but these *Mag-pies* with their chattering and vaine babling, doe horribly limit the devotion of all understanding men, who have that ill hap to heare their vaine babling, as ah Lard, and eh Lard, a hundred times over and over in one prating: for prayer I dare not terme the same.

Stigma

Stigma 14.

They approve not of God-fathers, and God-mothers for infants in Baptiſme; but the whole Congregation muſt witneſſe for the Child.

Stigma 15.

They do not onely baſely reproach our Reverend Clergie in theſe dayes, but they vilely eſteeme all the Claſſicall and principall Biſhops, Doctors, ancient Fathers, Counſells and Synods of the Primitive Church; who did ſucceed our bleſſed Saviour, and his holy Apoſtles; who were indeed the very eyes of the Church, and the hammers to all Schiſmaticks, Hereticks, Rebells, and Traytors.

Stigma 16.

They cannot brook an Orthodoxe Divine, becauſe hee uſeth to ſpeake ſometimes in his Sermon, *Hebrew*, *Greeke*, and *Latine*; becauſe theſe three were accurſed on the *Croſſe*: and *Latine* (forſooth) is the language of the whore of *Rome*: they are like the Fox who deſpiſed the Grapes which indeed he could in no wiſe come at: and like the old Fox, having loſt his taile perſwadeth all his fellow Foxes to cut off theirs alſo, thereby to hide the foule deformity, and to bury his owne ignorance in the common confuſed heap.

Stigma 17.

And in ſtead of Orthodoxe Divines, they ſet up all kinde of Mechanicks, as Shooe-makers, Coblers, Taylers, and Botchers: Glovers, who preach of nothing but *Mag-pies*, and Crows, Boxe-Makers, and Button-Makers, Coach-men, and Felt-makers, and Bottle-Ale-ſellers, theſe predicant Mechanicks, and lawleſſe lads do affect an odde kind of geſture in their Poopits, vapouring and throwing heads, hands, and ſhoulders this way, and that way, puffing and blowing, grinning, and gerning, ſhewing their teeth, and ſnuffling thorow their noſes: hereby they aſtoniſh and amaze the poor ignorant multitude, perſwading them that he is a fellow that looketh into deeper matters, than the common ſort: when indeed hee hath lately rub'd over ſome old moth-eaten Schiſmaticall Pamphlet: then he ſtampeth with his feet, and belaboureth the poore Cuſhion, and maketh the duſt thereof flye about both his eares, beating the Pulpit

with both his fists, in a passion of blinde zeale, able to drive his unlucky Auditors out of their little wits, or seven sences.

Stigma 18

They do imperiously take upon them to teach and direct all men; harping on no string, but Reformation, Reformation; they will reforme all abuses with a wet finger, and in a trice. They will not leave the matter to the *King*, and to the Lords spirituall and temporall, with the House of Commons assembled in the High and Honourable Houses of Parliament. They pretend an extraordinary inspiration, like the Gold-smith, that blinde Prophet in *Germany*, who proclaimed *Iohn* of *Leidon* the Cobler, that he should be Emperour of all the world: and that he should destroy all Princes, Potentates, and Prelates, but should spare all the common rout, who are the onely lovers of sincerity. This was in the yeare 1533. Here was the like braine-sick Schismatick in *England*, *Hacket* by name; he was proclaimed *King* by other Schismaticall Rebells, in the 33. of *Elizabeth*, read *Conspira. pag.* 66. and the *Annalls* of *England*, collected by *Iohn Stow*, *pag.* 1288. Also in the same 33. yeare of Queen *Elizabeth*. I read of another Braine-sick Rebell, who with trayterous words reviled her Majesty, and defaced her *Armes*, and pierced in that part of her picture which did represent her breast and heart: for the which treason, hee was justly put to death, July 26. in the yeare above named: Read the fore-named *Iohn Stow* his *Annals*, *p.* 1289. Almighty God, who hast delivered Queen *Elizabeth*, and K. *Iames* from all their enemies, preserve also King *Charles* his sacred Majesty, from all his, and our mortall phanatick, and Braine-sicke Schismaticall foes. *Amen.*

Sutor ne ultra crepidam

Stigma 19.

They revile Gods Divine Service, prophanely tearming the same *Porredge*, and the *Popes Masse-booke*: yea, their blinde zeale will not permit the reading of the Sacred Scriptures in publick, no nor to use our blessed Lords Prayer, neither first nor last, all our Service is no better than *Masse* (if you will believe Schismaticks.) And being grossely scandalous with whoring, couzenage, and drunkennesse, and slandering: they put it off, saying it is the flesh, for they are altogether spirituall (forsooth.)

Stigma

Stigma 10.

Laſt of all, they are miſerable cloſe-fiſted when our *Kings* Majeſty demandeth his due, for his Royall ſupportation and for the ſafety and defence of his *Kingdomes*. I have read, that on a time *Conſtantinople* was beſieged a long time together: and at laſt the enemy was minded to give over the ſiege, and bee gone, but newes came to the enemy, that the ſouldiers within the City were growne verie weak, and diſcontented for want of their pay; the enemy then returned, and in ſhort ſpace took the City; there they found infinite ſtore of gold, and all manner of treaſure; the hundred part thereof would have payed the Souldiers, and ſo have kept out the enemy, and preſerved all. The enemy himſelfe ſeeing the treaſure hid baſely, hee lamented their folly: and this is a Proverb to this day among the Turks when one becommeth very rich:

You have beene at the ſiege of Conſtantinople.

I leave this Bone for all hide-bound, cloſe-fiſted Schiſmaticks to gnaw upon. I will adde what King *Iames* of ever bleſſed memory ſaith in his learned ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, *verbatim* his words are theſe in the 42. *page* of the ſaid Booke: Theſe are very Peſts in Church and Common-weale, whom neither oathes, nor promiſes can bind, breathing out nothing but ſedition and calumnies, aſpiring without meaſure, and raylling without reaſon: making their owne imaginations (without any warrant of Gods Word) the ſquare of their conſciences. I proteſt before the great God, and ſince it is no time for mee to lye, being now upon my Teſtament; (that yee ſhall never finde with any hy-land, or border-theeves, greater ingratitude, and more lyes, and vile perjuries than with theſe *Phanatick ſpirits*. Read the reſt of this Page, and the 43. of this moſt excellent Booke. I will adde what I read in the Book of *Homilies, Tome* 1. *p.* 36. The world from the beginning till now, was ever prompt and ready to fall from God, and his holy Commandements, in ſeeking other devices of their owne braines; and a devotion found out by the Devill and themſelves: the which idle dreames and devices, they ever ſet up above Gods Commandements: What man of learning and ſound judgement doth not ſee, how hypocriſie, ſchiſme, and faction, and

hereſie doe not daily more and more creep into our Church. The ſoure Leaven thereof, doth almoſt ſoure the unleavened lumpe.

I will conclude with that reverend Biſhop *Iuell*, indeed the Juell of our Church: whoſe Workes are famous in our ſeverall Churches: He ſaith, O immortall God, have all our Orthodox Divines beene out of the way: and now are a ſort of Schiſmaticks onely in the truth? God forbid, God forbid: It hath been an old complaint, even from the firſt time of the Patriarchs and Prophets, confirmed by the writings and teſtimonies of every age: (*veritatem in terris peregrinam agere, & interignotos, facile inimicos, & calumniatores invenire. Apologia Eccleſ. Ang.* And God affect all our hearts with a ſerious and frequent cogitation of ſickneſſe, death, and the laſt judgement: that we may all feare God, and honour our King, and live in peace, as good ſubjects ſhould doe, according to Gods holy Word, and bleſſed Ordinance: that in whatſoever we do think, or ſpeake, wee may ever minde that terrible voyce, (*Surgite mortui, & venite ad judicium.*) *St. Hieron. de Reg. & Monarch. Chap.* 30.

Saint Hierom *oft did well record,*
The ſecond comming of our Lord:
When this huge Globe ſhall with fire flame,
And all the creatures in the ſame:
Therefore all minde that dreadfull doome,
Ariſe you dead, to judgement come.

Here followeth my *Phantaſie*, or Conceit, between *Tom-aſſe Pragmaticus*, and *Nick-all-aſſe Non-ſence*.

Thomas

THomas thus began to vapour: Oh brother *Nickallas*, come, come, give me thy hand, give me thy hand: well met, well met: what newes about religion? the time is come we looked for: there are rods in (these popish times) in pisse, for all those papisticall Protestants, and for this Episcopall Dependant Government, and Governours: what saist thou *Nickallas*?

Nick. Ha, ha, he: well emet, well emet, brother *Tom*, ge me thy han, ge me thy vest (I say:) I con but laugh, ha, ha, he. Oh my zide, oh my belly (I zay:) what did you hire of the Protestation protected, wherein thuck zweet Teacher (you know who) doe say, that this government is popish, as indeed 'tis my *Creed*.

Tom. But what saist thou to this *R. C.* who hath written two Poems besides this? and in all three he doth extoll this Anti-Christian government to the skies?

Nick. I can him thurty or vorty years better than thuck that maden: and no man knoweth whats in hem: but I charn zure he hath a little Pope in's belly: vor he is ever pooring in books, and mooping by himzelse: and this is the unjust cause he giveth thanks vor Zaints departed, and sets up Zaints in the Church; ha, ha, he, I have hit the naile on the head, charn zure of that: ha, ha, he, oh my belly, and my side (I say.)

Tom. I hit that in his teeth, and he said that he did put up one picture of St. *James*, in St. *James* his Church: and because he stood bare-headed at the time of Divine Service, therefore we have puld it downe: But the next time hee shall bee set up with his hat on his head, sitting on his Bum. I asked him why he gave thanks for Benefactors: and he replyed, The practise of *Oxford*-Schollers was Christian; for they rehearse in the Pulpit a large Catalogue of Benefactors, by name; and giving God thanks for them all, because they loved our nation, and have built us Synagogues: I heard him say also that authority have removed the rails from the Communion-table, but Brainsick Schismaticks have brought all their railings into Pulpits:

where

where they prate of Mag-pyes, Cocks-combs, Rooks, and Wood-cocks, Jack Dawes, Crowes, Ravens, their couſen German: and of Croſſing, and lyes, *Pſal.* 59. 12.

Nick. Zay him what he woll, who hem doe call praters are zweet Teachers; they con ſtond under the originalls; but not one word of Latine: vor Latine (God bleſſe us) is the language of the whore of *Rome*. And a zet up a Zine of *Richard* and *John Dorothing*, and a zaith they were Benefactors to their Church: but though o was a Benevactor, th a pulden downe with a vengeance, becauſe a had on a Biſhops Cap on's head; ha, ha, he. Oh my ſide, I ſay, ho, ho.

Tom. Brother *Nick*, *allas* he ſet up Verſes to this purpoſe.

Saint James, *and both* Derothings, *we Record,*
And for all ſuch we bleſſe and praiſe the Lord.

And againe:

Such, and their workes we high eſteeme.
What ever Brain-ſick fellowes deeme.

And againe:

This Church repair'd the time I fixe,
Sixteen hundred thirtie ſixe.

And this following:

Behold, a bleſſed ſight to ſee,
When men in peace and truth agree:
Concord with truth, makes ſtrong all things,
This pleaſeth God, *and Chriſtian* Kings.
But diſcord hath great miſchiefes wrought,
And Kingdomes great hath brought to nought.
Therefore good Chriſtians all accord,
In peace, and truth ſtill pleaſe the Lord:
Devills doe joyne, tempt, and conſpire,
Alwayes to bring all to hell-fire:
But men who doe concord reject,
Are worſe than Devills (in this reſpect.)

Nick. Oh brother *Tom-aſſe*, he makes us all worſe than Devills: ha, ha, he: I con but laſe.

Tom. I asked him who he meant by thoſe Brain-ſick fellowes and

and he ſaid, he did well hope they had beene all at *Rater-dam*, or *Amſterdam*. But being my poore harmleſſe Verſes have done their Errand, and Schiſme and Faction hath made application, therefore now downe with them, downe with them, even to the ground: thus we ſee his ignorance. I asked him where the ſoule of *Lazarus* was while his body lay in the ground? and whether he did inherit his lands againe when he was reſtored to life? and he ſmiled (as indeed his common manner is) and ſaid he would not anſwer a foole in his folly. I demanded of him alſo, what God was doing before he made the world? and hee ſaid, for ought he knew, God was preparing hell-fire to torment Brain-ſick fooles, (unleſſe they doe repent in time.)

Nick. I harden zay, that which we call *porredge* and *Maſſe* is Gods Divine Service; what zaiſt thou?

Tom. I heard him compare the ſame to *Nectar* and *Ambroſia*; yea ſweeter then the honey and the honey-combe.

Nick. Zay what he woll, wee zure muſt have all-turd this zourvice now or never.

Tom. Ay true-ly brother *Nick*, away with this dependant government, both head and taile, root and branch. Downe with all Univerſities, Colledges, and Schooles, they doe but maintaine *Learning*, an enemy to us. Downe with Churches, Hoſpitalls, and Almes-houſes, they doe but helpe the widowes, fatherleſſe, blinde, ſicke and lame, theſe were moſt of them founded by Papiſts. Downe with all theſe Croſſes in generall, eſpecially that Idolatrous Croſſe in Cheap-ſide. Away with all Orthodoxe Divines, as Doctors, Biſhops, and ſuch like: theſe all the ſwelling Titles of Anti-chriſt, and have a Pope in their bellies; being Papiſts in graine. Up with a Barne, a Cow-houſe, a Stable, a Hogs-ſtye, a Dogs-kennell, a private houſe, or Privy houſe, the Woods, fields, in a Ditch, under a hedge, all thoſe places are conſecrated, as well as them Popiſh Churches.

Nick. Ha, ha, he; gramarcy, gramarcy brother *Tom-aſſe*; ge me thy veſt; I zay I zee thy zeale: away too with the zhitten ſmock of the whore of *Rome*.

Tom. Away with the whore, ſtrip her ſtarke naked, make her

her a very *Adamite*, that ſilly ſenceleſſe ſinleſſe ſhameleſſe ſiſter of ours.

Nick. Brother *Tom*, I hope zhortly to zee thee vapour up into a *Poopit* vorzooth, as they are Coblers, Boxe-makers, Felt-makers, Button-makers, Coatch-men, Bottle-Ale-ſellers, Taylers and Botchers, and zuch like; theſe are all zweet Teachers: and all the happineſſe theſe poopiſh yellowes have, (next to the bloud of Chriſt) they are beholding to us vor the zame. And I zee the Zaints on Chriſts, and they zay the Zaints in heaven too are worſhipped; therevore I ſee no reaſon but they muſt all downe.

Tom. Brother *Nick*, I would not part from thee thus, but wee have a private meeting anon: I pray thee meet mee there.

Nick. Ha, ha, he; zaiſt thou zo? they zay our Prevemeetings are called *Tickles*, I connot tell wot. Chivoz never zo joviall zince thouze ebore, ha, he, ha. Oh what zhall I zay? I can but laugh: O my ſides.

Tom. Call they our meetings what they pleaſe: In a word, Mr. *Faction* doth teach to day; and he came lately from *Amſterdam*, or *Rotterdam*, or ſome other new Plantation, in *Tom-Turbulents* Ferry-Boat. with a huge Spring-Tide, the laſt great Beare-baiting, and he landed at the Iſle of Dogs. And Mr. *Tickle* he will tickle them in five places.

Nick. Cha haden bevore now: there woll be no *Maſſe* nor *Poredge*: Zames. nor *Glori Patria*, no vurſt nor zecond Lezon, no Epiſtle nor Gozpell, no *Pater noſter*, vor that is a zin and Poperie to zay our Vather: no ten Commandements; no Collects, no ſtanding up at the Creed; nor no kneeling downe, but all zitting on our Bummes, and our Hats on, ſhim as we zate by the vire zide: vor there's no prayer vor *King* or *Queene* nor their Children: no prayer vor vaire weather nor a nont vowle, and no prayer a nont word, vamine or zickneſſe: But Mr. *Faction* hath abundance of indiſcretion, and a negligent care to prevent all good meanes to zee every thing out of order, and nothing as it ſhould be. Oh brother *Tomaſſe* who would have thote to zee this zweet deformation: ha, he: I con but laugh: Oh my belly (I zay,)

Tom.

Tom. There will be more than a good many, well knowne to thee and to me: theſe by name, beſides Maſter *Faction* and Maſter *Tickle*, there will be alſo Sir *John Lack-Latine*, *Nebula Newes-carrier*, *Marmaduke Murmurer*, *Cabillus Complainer*, *Ralph Rayler*, *Roger Reviler*, *Randall Repiner*, *Rodrick Reprocher*, *Rodulphus Reformer*, and *Rowland Renegado*. *Clement Corner-creeper*, *Edgar Etoniſt*, *Triſton Trakite*, *Patrick Peeviſh*, *Anthony Antinomiſt*, *Quintillian Quarrell-picker*, *Pheb. Phanaticus*, *Sim Separatiſt*, *Franck Familiſt*, *Bat Browniſt*, and *Hercules Hatefull*. Not onely all theſe ſubtle Buzzards, but alſo a rout of our ſweet ſiſtren: as *Agnes Anabaptiſt*, *Kate Catabaptiſt*, *Franck Footbaptiſt*, *Penelope Punck*, *Merald Makebate*, *Ruth Rake-hell*: *Tabitha Tattle*, *Prw Prattle*, and that poore ſilly, ſimple, ſenceleſſe, ſinleſſe, ſhameleſſe naked wretch, *Alice* the *Adamite*.

As bare as ones naile:
She ſhames not her taile.

Theſe for brevities ſake: the reſt we ſhall ſee anon, and enjoy their ſweet company.

Then I conceited, I heard the fore-named Rout and Rabble whiſpering, crooking, and hiſſing, like Toads, Snakes, Adders, and Serpents, buſſing, and huſſing like whole ſwarmes of Bees, Waſpes, and Hornets, thus croking, hiſſing, buzzing, and huſſing on both ſides mine eares, which rouzed me up: and now I know my *Dreame is out*. For their Preaching, (or prating rather) againſt me is nothing but curſing, and lyes, as I ſaid above, *Pſal.* 59. 12. But while they curſe me, I will pray for them, as our bleſſed Saviour hath taught us all: (Father forgive them, they know not what they doe) and as the Proto-Martyr, St. *Stephen* prayd for his mortall enemies, (Lord lay not this ſinne to their charge,) and as our Church in *Old-England* doth, teach us all to pray (that it may pleaſe thee to forgive our enemies, perſecuters, and ſlanderers, and t turne their hearts:) We beſeech thee to heare us (good Lord.)

For as much as Schiſmaticks cannot brooke Church-Muſick, calling the ſame the Devills Bag-pipes: I ſhall now ſing them a *plaine-ſong*, and ſo wind up the Bottome for this time.

OLD *Homers* Maſtyx, *Zoilus* thou art,
And carping *Momus*, bitter, ſharp and tart;
You learned *Poets* ſpare my ignorance;
The leſſe I am, the more I you advance.

Contraria juxta ſe poſita, magis manifeſtant.

All Schiſmaticks in generall,
Againſt our Church doe vent their Gall,
Like *Cerberus*, the Dog of Hell,
At peace, and truth, they yelp and yell.

In prayer they ſay, Lard, Lard, Lard, Lard,
Lard, Lard, a hundred times is hard:
But our *Lords*-prayer they deſpiſe,
Becauſe they are blind and preciſe.

Behold, how they will brag and boaſt,
Blaſpheming ſtill the Holy Ghoſt;
They ſay the *Spirit* doth them lead;
Becauſe Gods Word they heare and read.

Gods ſacred word they ever wreſt,
And make it ſpeake what faction liſt:
Whereby they hide great villany,
With damned deep hy-po-cri-ſie.

Poore widowes, and poore fatherleſſe,
They make no bones ſtill to oppreſſe:
And for pretence, long prayers make,
Becauſe men ſhould no notice take.

The

The Mote within his brothers eye,
The Schiſmatick will ſoone eſpy,
But his owne *Beame* doth cloud his ſight,
Hypocriſie doth him benight.

Like painted Tombes they doe appeare,
With rottenneſſe full fraughted are:
Their hearts and tongues doe not agree,
To God nor *King* will bend their knee.

Behold, when they doe pray or faſt,
Their hands and eyes to skies they caſt,
Sighing ſoole-lowd, grone glout, and lower,
Wringing a crabbed face moſt ſower.

But when the poore doe crie for bread,
The hide-bound ſlave doth hide his head:
With words *Demure*, he feeds the poore,
Falſe-frothy-food, he gives great ſtore.

As *Ioſephs* Miſtris cunningly,
Chaſte *Ioſephs* garment laid her by,
To ſhew before her Husbands face,
To hide her whoriſh luſt moſt baſe.

Thus Schiſmaticks to Church will flock,
But uſe Religion for a cloak;
Unto *Brownes* Church they ſhew great zeale,
Deſpiſing Church, and Common-weale.

Fault-finders they will ſing no ſong,
But babble loud, in prayer long:
No ſhew of good in them is found:
But *Factions* Trumpet loud muſt ſound.

With veſtures, geſtures, and ſuch things;
White-Surpleſſe, Rotchets, Hoods, and Rings,
The Schiſmatick will prating bee,
Still *Mint & Annis* Tieth will he.

Mens

Mens vertues fooles will ſeldome name,
But blaſt mens vices to their ſhame;
Foule flies, ſuch ſuck foule matter ſtill,
Rooting Swine-like, in each Dung-hill.

Caſar when he demands his due,
Then ſtartleth this braine-ſick crew:
They prate forthwith ſome *Scripture Text*,
To ſpare his money (being vext.)

Far from Saint *Paul*, behold he ſaith;
That man denyed hath the faith,
Worſe than an Infidell he is.
Who doth not all provide for his.

The Divell had his *Scriptum Eſt*,
But ſacred Writ he ſtill did wreſt.
Matth. 4. He tempts the Church, and Chriſt our Lord,
As holy Scripture doth Record.

By heards into *Brownes* Church they come,
And ſquot them downe upon their Bum,
Gods *Service* they doe all deſpiſe,
They are ſo fond, blinde and preciſe.

They ſtill pretend a publique good,
But for *Faction* is underſtood.
Our *King* and *State*, may ſinke, or ſwim,
Peace ſeemeth nothing unto him.

Againſt diſorders fooles will prate,
Controlling *King*, the *Church* and *State*;
Biſhops preach wrong, but *Coblers* right:
(If judge may be the Brain-ſick-wight.)

Their trade is all to prate, and heare,
Becauſe they are all mouth and eare;
Like hounds, they harke, and barke about;
Our Church is combred with this rout,

Their

They keep no calling honeſtly,
But loyter, laze, catch, cheat, and lie,
And when honeſt mens goods they nim,
Free-holders ſtill they prove to him.

They read no books, but ſacred Writ,
But yet (God knowes they have no wit)
A ſenceleſſe ſence, themſelves will give:
None but a dunce will them believe.

As holy-water ſcares a ſprite,
So learning frights the hy-po-crite:
All our fore-fathers they deſpiſe,
Grave Biſhops, Doctors, Godly-wiſe.

Theſe reverend Fathers, fooles reject,
Tom-Cobler will himſelfe direct:
In pulpits, trades-men they extoll;
But *King*, and Church they all controll.

They ſeeme a Papiſt to abhorre,
For Idolls vaine they doe adore:
If one be bad, neither is good;
With two faces under one Hood.

A Drunkard, Theefe, or whore-Maſter,
Rogues, Ruffins, Bawds, I far prefer
Before falſe-faining, ſeeming-good,
Having two faces in one Hood.

Sectaries ſtill doe Idolize,
Vaine factious fanſies as their eyes,
But none can blind our God of light:
No Devill, nor no hy-po-crite.

Saint *James*, why ſhouldſt thou now have blame,
Becauſe our Church doth beare thy name?
Moſes and *Aaron* bleſſed are:
No *Catharists De-rothinges* were.

Saints and their works we high eſteeme,
What ever Brain-ſick wiſe-men deeme:
Benefactors we all record:
And for all ſuch ſtill praiſe the Lord.

Blinde Zelots with blinde zeale are bent,
(Againſt order of Parliament:
Their eares they prick up like an Aſſe,
And quarrells pick in Glaſſe, and Braſſe.

He that ſhall at my Verſes ſtick,
Perhaps may prove ſome Schiſmatick:
Sectaries, Brain-ſick heads are ſick,
All ſpur-gald Jades will wince and kick.

Fables and Factions fooles love beſt,
Fractions, and Factions I deteſt:
What our King *Charles* doth defend,
In that I live (and hope to end.)

The Catholick undoubted-*Creed*,
I doe believe, and hold indeed:
No way to bliſſe I know but one:
That is (by *Ieſus Chriſt* alone.)

Lord bleſſe King *Charles* his Majeſty,
His Queen, and royall Progeny:
Elizabeth, with her off-ſpring,
Their praiſes all the *Muſes* ſing.

The Honourable Counſell grave,
Thy Counſell (Lord) for them we crave;
And thus we pray with one conſent:
(Lord) helpe our preſent Parliament.

God Almighty ſend peace among all Chriſtians, and bleſſe Great *Britaine*; But principally increaſe, and alſo confirme and continue peace more and more between Old *England* and *Scotland*.

Soli Deo, Honor & Gloria. Richard Carter.

FINIS.

15.

A TREACHEROUS

PLOT

OF A

CONFEDERACIE

IN

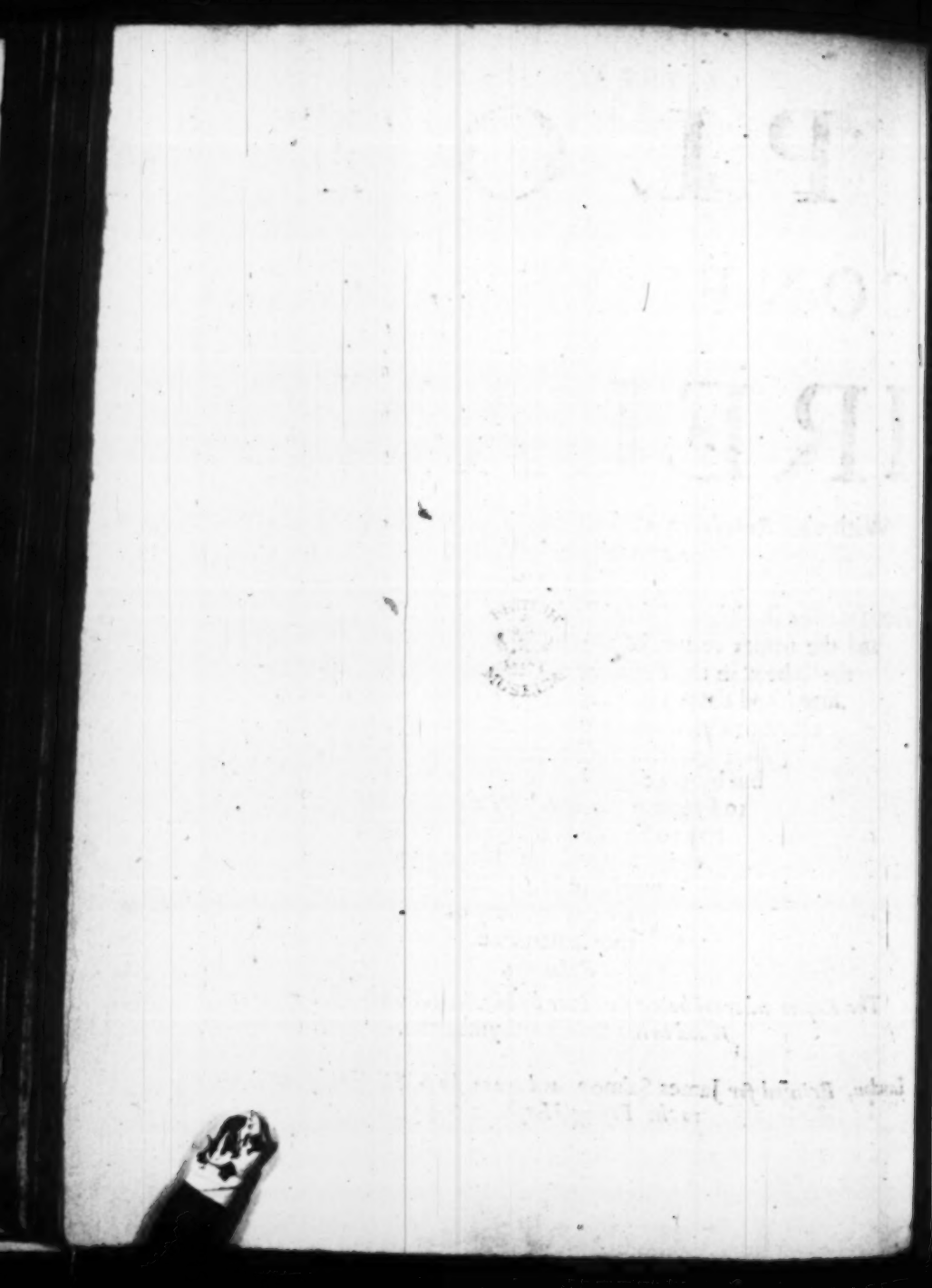
IRELAND,

With the *Rebels* at *Calway*, with furniture of Guns, and Ammunition for Warre.

Brought over in ships of salt, but being discovered, were prevented and the names related of the chiefe Agents. With a Relation of the Rebels, in the Province of Connoge, who were discomfitted, and about 100 of the *Rebels* slaine, and 20 of them taken prisoners, who afterwards befet the Earle of *Clanrickets* house, and slew 30 of his company, but by other Ayd were afterward driven to flye into the woods. With their cruelty to Sir *Thomas Nevill*, whom they hanged on his owne grounds, and cut him all to pieces, with many other lamentable *Relations.*

The Report whereof being sent over by Mr. August, *Minister of Gods Wood in the County of* Lymbricke.

London, Printed for James Salmon *and are to be sold in Grubstreet, neere to the Flying Horse.* 1641.



THE

Trecherous Plo tof Confederacie in *Ireland.*

THe Rebels have done much harme in the Country of *Calway*, in the province of *Conog* where they ſpare no cruelty to any Sex, eſtate or degree whatſoever, and that even upon the Lords day: on which day if they are not ſhedding of bloud, they have meetings of playes, gaming, paſtimes, bagpipes, drinking, and abominable venery, and wantonneſſe in every place where they come.

Vpon St. *Andrewes* day laſt, being the 30 of *Nov.* 1641. there pitched about the number of 300 Rebels in armes neare *Logreags*, and *Artaure*, who marched with Spaniſh Cullors, and Armes in their Antient, and 100 more pitched neare *Temenage*, who hovered up and downe about the woods and villages thereabouts, ſeeking an opportunity to worke their wicked deſignes.

Their intent was (as it was conceived) to march to *Vort Omnie* to ſurprize the Earle of *Clanrickards* houſe, and to take away, and overthrow his forces; which conſiſt of an hundred horſe, and as many foot, which is the beſt ſtrength thereabouts: but it ſeems that their intent was as well to ſurprize the Caſtle of *Logrags*, and the Fort of *Calway* alſo, as well as the forces of the ſaid Earle, but they were preverted at that time.

The ſaid Caſtle of *Logerage*, and the Fort of *Calway* were in great danger to have beene betrayed into the hands of the Rebels, by ſome popiſh ſouldiers, with certaine popiſhly affected Gentlemen and Marchants that were inhabitants there.

They conſpired a plot with the *Rebels*, in which plot they intended a bloudy deſign in cruell manner, againſt the Caſtle, Fort, and townes thereabout, wherin had they accompliſhed their deſignes, they would, as it is juſtly feared, bin as cruell to the Proteſtants there, as they are in other places thereabouts.

To contrive this Plot covertly and ſuttlely not to be taken notice of, they had contrived a way to ſtrengthen themſelves with Ammunition from *France*, for there were there enhabiting certain Marchants, whoſe ſhips were come from thence laden with ſalt: The comming of which ſhips, as it doth appeare, were an *Item* to the *Rebels*, to give them notice of the time, which cauſed them then to march into thoſe parts, as it is conceived. Theſe ſhips being laden with ſalt, were preſently gone about to be unladed, to which Office, were picked out by the Marchants, ſuch who they thought fitteſt for that ſecrecie: yet were there diſcerned by the Officers, to bee brought from the ſhips, muskets and ſwords: which being diſcovered to the Proteſtans there, the matter was further ſought into, and it was found, that there were brought over from *France*, buryed in the ſalt, beſide the ſaid muſkets and ſwords, divers other Ammunition for war; brought over, as is conceived, for to ſtrengthen the *Rebels* againſt the *Proteſtants*, or at leaſt the Papiſts thereabout to aſſiſt them in the betrayingup of thoſe places

places into their hands by the ſaid forces, by which meanes, both the Fort and Caſtle, and all places thereabouts were in great danger.

About this time, the ſhips being well nigh unla- which was about St. *Andrews* day, as before, the rebels marched about theſe places, where they began to inſult and fall upon the people, putting many to the ſword, ſo the Proteſtants at *Calloway*, & therabouts, ſeazed on the Ammunition, and ſtrengthned themſelvs: whereby they fell upon the *Rebels*, and there was a great battell fought between them, which wrought a great feare to all people thereabouts: but there came in good ayd to the Proteſtant ſide; ſo that in that fight they received no: much hurt, onely ſome wounded. But of the Iriſh rebels there were taken twenty, which were ſent to the States to be cenſured, and above an hundred ſlaine, and wounded ſo ſore, that they are not likely to live, and the reſt returned backe againe, and fled for their lives to another part of the running Campe.

The next day they returned againe with a greater Force, but marched two or three miles from *Lygrags* on the other ſide toward the Earle of *Clanrickards* againe, againſt whom they have long conſpired, and they marched ſo furiouſly in the night, that they were come to the ſaid Earle of *Clanrickards* before they were taken notice of, or their returne known: ſo that in the morning ere they were aware, the houſe was beſet with the Rebels, who began to pull downe the walls, and diſcharged againſt the houſe, which they could not come neare, becauſe the wall is ſo large about the houſe, ſo the forces of the Earle prepared themſelves, & came forth againſt them; but the Rebels being too ſtrong for them, ſlew about 30 of their company in a ſhort ſpace, and diſcomfitted the Lord and his company exceedingly, ſo that they were all in great feare.

But it pleaſed God to ſend them up reliefe from the town, & ſome other *Proteſtants* that came in from other places thereabouts to relieve them, whereby the Rebels were ſo beſet on a ſudden, that they were faine to flye, and take the woods.

The Names of the moſt notable Agents in the Plot, Are

Teg Borke, } Gentlemen.
Darmod Okelley, }

Iohn Lench, }
Thomas Athie, } Marchants.
Francis Kirwin, }

The Earle of *Torent* is in great danger to be ſurprized; for there is great wait laid for him by an Army of Rebels, that came out of the Country of *Corke*, and the Country of *Lymbicke*: but wee hope that they will not be able to prevaile againſt him: for he is ſtrongly fortified with 100 horſe, and 300 foot, who are provided for that place where he is, who guard the Caſtle, and are appointed for the defence of the Towne.

The Names of the chiefe Rebels in thoſe parts, are

Gatell,
Markardy Duffe of Bendaffe.
Daniel Odonoham of the Lepo.

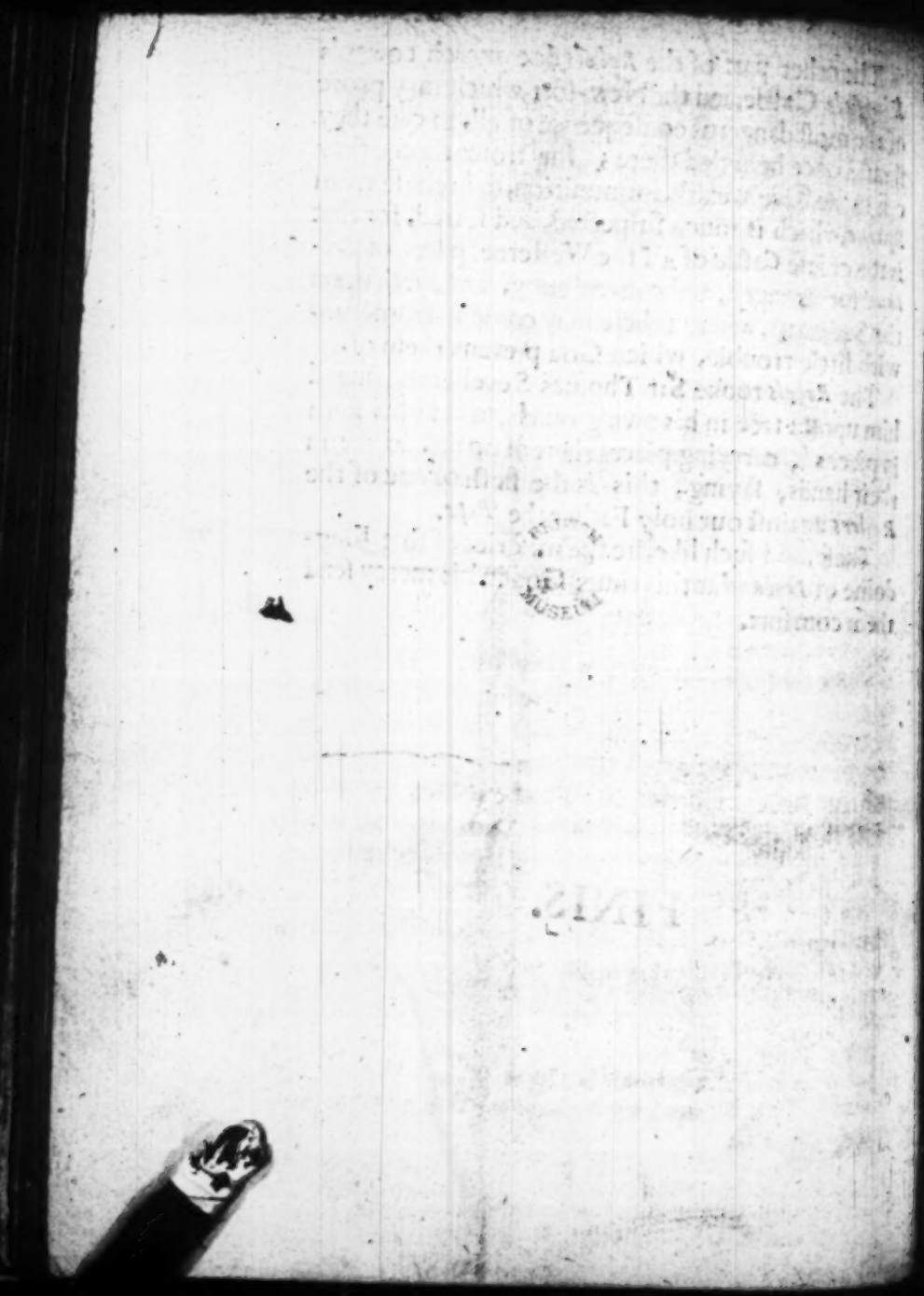
Ano-

The other part of the *Rebels* doe march towards *Kingſale* Caſtle, and the New-fort, which may prove of the moſt dangerus conſequence of all, in caſe they ſhould once be ſetled there; for from thence they can ſoone have wealth, ammunition, and reliefe from *Spaine*, which is much ſuſpected, and feared, for that is the chiefe Caſtle of all the Weſterne parts of *Ireland* for ſtrength, and conveniency, and lyeth upon the Sea-coaſt, where reliefe may come in from *Spain* with little trouble, which God prevent them of.

The *Rebels* tooke Sir Thomas Sevell, and hanged him upon a tree in his own grounds, and cut his fleſh in pieces, carrying pieces thereof up and downe in their hands, ſaying, this is the fleſh of one of the *Rulers* againſt our holy Father the *Pope*.

Theſe, and ſuch like, are the miſeries of that Kingdome of *Ireland* at this time: God in his mercy ſend them comfort.

FINIS.



16.

ALBANIA:

OR,

CERTAINE CONCERNMENTS OF GREAT BRITANNY.

WITH

An Explication of the present state thereof;

Truely represented under the faigned Person of *ALBANIA.*

BY GEORGE RALEIGH.

Sed & bene velle meretur veniam, Cicero.

LONDON,
Printed for *John Sweeting,* and are to be sold at his shop, at the signe of the *Angell,* in Popes-head-Alley. 1641.

TO THE KINGS MOST EXCELLENT MAIESTIE.

KINGS (Mighty Soveraigne) like Planets in their Orbes (under that Primum Mobile, from whence all beings derive their existence and continuance) are seated in their severall Thrones, to rule and guide the people committed to their charge by the sweet influence of Love, and unreprovable motion of their justice; which axiome of State more especially directs it selfe to your Majesties consideration, who (as the Sunne in respect of other Luminaries) do shine in a sphere of such eminency, as besides the unparalleld lustre it retaines at home, doth communicate its splendor to forraine parts, as a patterne for the greatest Potentates.

And hereupon, as according to the propinquity or distance of the Sunne in its annuall peregrination, the elementary bodies receive their augmentation, or diminution accordingly: so are the hearts of all your loyall Subjects illuminated with the presence of this gracious aspect, and miserably overshadowed with sorrow in the least absence thereof.

But bleare eyes are no fit objects for such bright rayes, nor are meane conceits allowable subjects for Royall apprehensions;

henſions, nevertheleſſe, as the Sunne loſeth nothing of its ſplendor, when it ſo farre declines in its beames, to kiſſe the low ſhrubs as well as the tall Cedars, and though it be alike diffuſive to all, yet admits no taint in the touch of the vileſt creature: So if your Majeſty vouchſafe to caſt downe a gracious eye on the humble preſent of your meaneſt Subject (as from the hand of a more able giver) your Highneſſe cannot ſuffer much in this abaſement, but your goodneſſe ſhall ſhew it ſelfe tranſparent, and like that glorious mirrour of all beautifull perfections.

Howſoever I durſt not to have preſumed thus high upon any imagination that your Majeſty wanted farre better information or adviſe, eſpecially from ſo honorable an Aſſembly as that of the preſent Parliament; but as in a generall obſtruction of water currents, it is naturall for the ſhalloweſt Brookes as deepeſt Rivers, to ſeeke way for their paſſage; likewiſe in a common calamity, the meaneſt (who are commonly the firſt ſufferers) cannot be blamed for putting a finger to the griefe, nor juſtly conſtrained to expreſſe their complaints in ſilence oncly. But if my intentions have faulted in the matter or manner, (being errors of skil not will) I beſeech your Majeſty ſo farre to beare with either, as may pardon the preſumption of him that is a daily Orator for your Majeſties temporall, and eternall happineſſe;

George Raleigh.

ALBANIA,

OR,

Certaine Concernements of GREAT BRITANNIE.

ALas poore Princesse *Megale*! (a Mirrour to shew that there is no contentment to be sought for in earthly transitories) sometimes happy in thy private fortunes, more happy to have lived by loving Neighbours, in a Country rich in large Provinces, potent in free States, and Princes; glorious in magnificent Cities, stately Temples, goodly Pallaces, and large Edifices; adorned with delectable Groves, and Walkes for the Muses; fenced with strong Castles, Cittadelle, and Bulwarkes; graced with delightsome Gardens, curious Arbours, Chrystall Fountaines, artificiall Columnes, Pyramids, Spires, Obeliskes; priviledged with honorable Liberties, and Immunities; famous for great Marts, inventive Craftsmen; canopyed as it were, in divers parts, with faire Woods, and spacious Forrests, carpeted (if I may so speake) with flowry Meadowes, and verdant Pastures; hung round about with Vineyards, and Embroydered with Corne-fields; inlayd

inlayd with rich minerals; bordered with lofty Mountaines, pleaſant Vallies, and Rivers abounding in moſt ſorts of delicate Fiſh, and for depth, capable of Veſſells of ſufficient burthen, for the conveyance of its owne, and Forraine Commoditie.

Alaſſe! did I ſay, ſometimes ſo happy, and muſt now ſay, *(Sic tranſit gloria mundi)*

So in the turning of a glaſſe,
All worldly glory ſoone doth paſſe.

Unfortunate, and moſt miſerable *Megala*, in this laſt century of yeares, having ſpent more then an Age in pertinacious encounters, inteſtine Warres, and tragicall turmoyles; lying as it were all this while, weltring in the blood of no leſſe then a million of Chriſtian Soules, and Martiall ſpirits; by meanes whereof, the Plague, and Famine (ſeconding the cruelty of the Sword) hath uſhered in the maſſacring and mourning of thy Nobles, the lamentable ſhrikes and cries of Widdowes, and Orphanes, the brutiſh raviſhment of grave Matrons, and faire Virgins, the inhumane daſhing in pieces of Infants and ſucklings, the torturing of all ſorts of people, by worſe diabolicall cruelties, then a Turke, or Inquiſition doe put in practiſe: So that *Talia fando*

quis temperet a lachymis!

To ſpeake of this,
What griefe it is!

And of theſe heavy misfortunes, what end doth there yet appeare? how many ſpectators, how few true compaſſioners have there beene? whiles on one ſide, the over-weening *Aquilinus* (whoſe power makes the juſtneſſe of his quarrell, and his quarrell is the cauſe of all theſe troubles) ſtrengthened with the confederacy and ayd of potent Allies, eſpecially by that of the Lord of the ſilver Mountaines, animated thereto by the benediction and encouragement of that arch-enemy of true Religion, the great Prince of ceremonies, and Key-keeper of *Idolana* (a City ſometimes very famous for worthy *Pieres*, and glorious Martyrs, when vertue and verity were in moſt requeſt, and now as notorious for ſuperſtitious orders of ignorant and lazy votaries, as infamous for allowed brothells, of leud queanes and ſtrumpets.) But of all the rabble that attends upon their Demi-god *Regicida*, a ravening Wolfe in a

Sheepes

Sheepes habit, a ſubtle pated agent in politique affaires (that common State meddler, never good till rotten) an Incendiary well knowne in Princes Courts, and moſt parts of the habitable world, that have beene hitherto diſcovered, one that is ever caſting firebrands of Treaſon, and ſedition, whereſoever he comes, or is any while admitted, though moſt times the ſparkes flye about his owne eares, and that whiles he is even ready to put fire to his powder-plots, and is at the heighth of his Machinations, whoſe impudence is ſuch, that the often and manifeſt diſcovery of his treacherous deſignes, doth no whit ſhame or diſcourage him from the like attempts; Upon the firſt occaſion, onely intimate your deſires by ſome large gift, or proffer, and you have him with his aſſociates (whereof there are ſwarmes in *Verana*, be the action never ſo dangerous or unwarrantable) preſt and ſerviceable for the execution: and therefore the Princes of *Verana*, eſpecially the Monarches of the bleſſed Iſland, and Lilly fields, have little cauſe to favour his perſon, or to truſt to his flatteries.

But by what an ill ſubject am I carryed, from the conſideration of what I was ſpeaking, touching *Aquilinus*, who lookes upon the diſtreſſes of *Megala*, with an Eagles eye; to prey upon her liberties, and faſten her in the chaine of a perpetuall ſlavery: And whereas that great Prince, who diſplayes the Queene of Flowers in his *Enſignes*, caſts an eye towards her at ſome diſtance, it is not ſo much in compaſſion of her dejected eſtate, as of the riſing greatneſſe of his ambitious competitour, who ſeekes by the ruine of all his Neighbours, to ſet up a Throne for himſelfe, and his houſe of abſolute Empire over all the Principalities in *Verana*, whiles others, which ſtand in oppoſition to his deſignes, wiſh well to the diſconſolate Princeſſe, but having not power anſwerable to their will, muſt, for their owne eaſe and quiet, of neceſſity, ſit downe as they may, and expect the event with patience.

But that the peereleſſe *Albania*, of all others, ſhould be ſo indulgent to her ſelfe contentments, and be a looker on with dry eyes, and not take more to heart the burning of a Neighbours houſe, allyed to her by more than the tyes of ordinary relations, through a branch iſſued out of the ſame ſtocke with her Soveraigne, but lamentably afflicted, through the wracke and loſſe of her *Rhenish* darling, it ſeemes wonder-

full, and that she is so senslesse of the wound that is given her through the sides of that Princesse, and her Royall offspring. And I feare it is too much her fault, herein common with other Nations, whom long Peace and Prosperity hath cast into a Lethargy of deepe security, to applaud their owne happinesse, and swelling therewith to behold forraine calamities, (as newes not credible, or for a nine dayes wonder) with the eyes of contempt and disgrace, nothing concerning their pitty, or regard; making an ill use thereof to justifie themselves as more righteous, and interessed in the favour of the Almighty (committing notwithstanding the same, or like sinnes, of a worse nature and higher degree) upon no other ground but that of Prescription, for the enjoyment of so much pleasure and plenty, so long without abatement, or interruption, together with immunity and freedome from the punishment their Neighbours have this while fallen into, whereas they might with more reason, suspect and feare, and by wofull arguments conclude, that the dregges of vengeance are reserved in the cup of the Divine Justice (such a sting hath sinne in it, and so bitter a potion doth it compound) for these wretches to sucke out to the last drop, who make light of so gracious examples, and are regardlesse of such unusuall mercies and many warnings afforded to them, so that there remaines nothing but timely repentance, to barre the draught, which though it relish as an unsavoury pill to a dainty pallate, yet to the more considerate, and such as are sensible of their estate and deserts, I may not unfitly commend that of the Poet:

Sed & hæc meminisse juvabit.

Often to minde on this,
Will not be much amisse.

Ah! careleſſe, forgetfull *Albania*: how is it possible, that a Nation as thine, surrounded with an Ocean of all delights, and Crowned with a *Cornu copiæ* of the greatest blessings, free from intestine mutinies, and forraine Invasions hitherto (notwithstanding these bold affronts enterprised with better resolution then followed with successe) should be thus unthankefull? Tell me, can the Records of any people under the sonne, speake of such a continued happinesse as theirs, without some alteration? Call to minde, *Albania*, that incomparable

comparable benefit from Heaven was conferred upon thy Land, in its deliverance from the bondage and slavery of superstitious *Idolatra*, whereby the light of Gods true Worship hath shined upon thee in such clearenesse, as the Sunne at noone day; and if therefore thy body were every day on the Altar of thankesgiving consumed to ashes, it would be all too little for a gratulatory sacrifice: for now

Cessant oracula Delphis.
All Pagan trumperies,
Are fled and fained lies.

The blessed Island may with much comfort say, There are no sacrifices in me for gods, made, or created of mortall seed, such as proceed from the same mould, live in the same day, and returne into the same dust; my people attribute no protection of reasonable, or unreasonable creatures; Men, Nations, Cities, Temples, to created substances; neither *Jupiter*, *Apollo*, *Mars*, *Venus*, nor any of the male or female Planets, have any domination over our Worship: whether *Jupiter Hammon*, or *Jupiter* of *Creete*, *Mercury* of *Athens*, *Venus* of *Paphos*, *Diana* of *Ephesus*, be the Patrons and Patronesses of such places, comes not within our Creed: whether *Æsculapius* have the governance of Physitians, *Mars* of Souldiers, *Pan* of Shepherds, *Ceres* of Husbandmen, or *Lucina* be the womens goddesse Midwife; as we abhorre the names, so are we ignorant of the persons: the *Dryades*, *Hamadryades*, *Nereides* have left our Springs: The *Sylvanes*, *Fawnes*, and *Satyres* have forsaken our Woods, ever since the vayled sisters, and their cowled brethren were turned out of their cloysters: and we have heard no tales of Elves, Hobgoblins, Fairies, and Robin-goodfellowes: *Albania* is as free of Idolatrous Rites and Ceremonies, as she is of Beares, Wolves, and other noysome creatures.

But (thankes be to the Almighty) we have the Worship of the onely eternall Deity, in Truth and Spirit, and soundnesse of Doctrine in the Fundamentalls, concerning right beleefe and practice, consenting in a sweet harmony with the other Churches of *Verona*, adorned with the decency of Discipline (instituted by a pious Prince, and Councell) according to the purity of the primitive patterne, (as neere as the times would permit) besides dignities, privileges, and maintenance

tenance allotted to the Prelates, and other Miniſters of the Sacred Oracles (although perchance, not with that equall diſtribution, as admits not a juſt complaint, and requires a due conſideration for redreſſe) to encourage them in their ſtudies, and diligences, according to their degrees and callings. And if any abuſe themſelves in their demeanours, or duties, (for they are men, and may erre) the fault and penalty ought to reflect upon the perſons, and not the Function.

And farther had this Reformation extended, but that the death of that hopefull young Prince (*Quo nulla ætas tulit meliorem*; without diſparagement to any be it ſpoken) and therefore fitly paralleld with the good *Joſias*, and by a Zelotypian of ſubtle judgement, termed, *The Mirrour and prodigy of Princes*; haſtened (as 'tis thought) by ſome treacherous practices, gave a period to theſe expectations.

And although, after the deceaſe of this Worthy, in the Raigne of his elder ſiſter (a Lady of a temper milde enough by nature, had it not beene wreſted by ill counſell: and a ſtocke good enough to have borne better fruite, had it not beene ill grafted) there aroſe many blacke clouds in our Horizon, which obſcured the ſky, and through the perſwaſion of ill adviſed heads, and her too flexible yeeldings, diſſolved in cataracts of bloud, with ſuch violence (the flaſhes of Lightning which brake through, menacing to ſet Religion all on a flame) that they ſeemed to beare downe the ground-worke of all former proceedings before them: Yet ever bleſſed be the Omnipotent over-ruler, and diſpoſer of the greateſt Potentates, and their purpoſes; This *ſanguis Martyrum*, proved to be but *ſemen Eccleſiæ*, and the ſparks that iſſued from the bone-fires, in which ſo many learned and holy men fryed for the witneſſing of their Profeſſion, flew into the eyes of their perſecutors, and the ſhafts, they thus madly darted at Heaven, and the ſtarres, rebounded into their owne boſomes with a vengeance, whiles their Tyranny and lives ended ſhortly after, moſt of them in a fearefull and horrible manner.

And yet their incredulous abetters will not be ſo wiſe to take warning by ſuch evident examples, imputing Gods juſt Judgements, either to ſecond cauſes, or wrong ends; branding the relation with the credit of a Fable or Legend: as hereby willing rather to loſe themſelves, then foregoe any antiquated

antiquated errour, from the corruption of former times and ignorance to them conveyed.

But this miſt being vaniſhed, the Sun began to ſhine againe, when the Scepter and true Religion paſſed under the ſway of *Leoniſſa* (incomparable *Leoniſſa*) a Princeſſe of an Heroicke ſpirit, and much differing in diſpoſition and beleife from her ſiſter, ſo that ſhe might juſtly be termed, *The Mirrour of her ſex, and glory of her Kingdome*; whoſe excellencies (ſaith a worthy ſervant of hers, without flattery) may well be admired, but cannot be related in any meaſure, proportionable to the worth of their perfections. She was endowed with rare gifts of Nature; and adorned with exquiſite ornaments of Art; well skilled in Languages, and in the Sciences; and could readily and pithily anſwer Embaſſadors and Orators in their ſeverall Dialects. As concerning her behaviour, ſhe was affable, and loving, and therefore highly beloved of all her good Subjects; ſhe was feared, and envyed of her enemies, reſpected and ſollicited by her Neighbours, whom, in their neceſſity, ſhe divers times relieved, with Men, Monies, and Munition: ſhe was ſucceſſefull in all her enterprizes, victorious alwayes in her attempts, either by ſea or Land; and ſafegarded from ſo many treaſons and conſpiracies againſt her perſon and profeſſion by the divine providence, that it ſeemed to worke miracles in her defence, and to point with the finger that ſhee maintained his cauſe whom he thus protected; and that as ſhe ſubjected her actions to his glory, he enclined her ſubjects to loyall obedience, and willing ſupplyes; ſo that her Exchequer was alwayes well ſtored, and her people nothing grieved; for no new or extraordinary taxes were impoſed, but by the way of a generall Aſſembly, that was readily granted, which was reaſonably required, and the giver was able enough, and not the leſſe willing to give againe, when occaſion required.

In this manner raigned this vertuous Empreſſe, and lived to the yeares of an aged Matron, but dyed a religious Virgin, and all good men ſhed teares at her Exequies: Her loſſe was lamented of all, but ſuch as were enemies to truth and the Religion ſhe profeſſed, and yet maugre the thunderbolts and bug-beares of *Idolana*, the malicious practices and endeavours of *Glorioſa*, the calumnies of detracting *Regicida*, darted

at

at her person, purposed against her Kingdome, and leveld at her birth and actions, those braving censures of the one vanished into the ayre, and (as a candle extinguished) left nothing behinde them but a stinking snuffe. The invincible actions of the second were shamefully, and (this was Gods owne doing) totally defeated; but the virulency of the last returned the cup of venome into his owne hand, and caused him to drinke his bane therein, either wretchedly in other Countries, as a fugitive, or at home desperately on the gallowes, as a traytor, whilest a name remaines to her of happy memory, and will be in all ages as a precious oyntment spread upon the face of the whole earth.

Sol occubuit, nox nulla sequuta est.

The Sunne was gone,
But night came none.

The Prince was changed, the happinesse remained. For when the want of issue seemed to put a maske on all faces, and to compasse the Region of all hearts with a doubtfull trembling, and jealousie of the next succession; behold, (without tumult or delay) a Lion Rampant of the Royall Stocke, comes out of the *North*, and steps into the Throne with generall applause, and (to double the content) brings along with him another Kingdome, like in complection and profession, to the hopes of a perpetuall Union (May they never attaine their wishes which seeke the discontinuance hereof, to the ruine of either!)

In this Princes person (being nursed at *Helicon*, and bred on *Parnassus*) the Graces and Muses might well be said to meete together, or (if *Platoes Metempsychosis* were admitted) that the soule of *Palestina's* Royall Prophet, and harmonious *Psalmographist* had animated it he was a judicious Divine, perswasive Oratour, and ingenious Poet; very well skilled was he in the interpretation of sacred Oracles, singularly dexterous in the resolution of doubts, and determination of hard questions, and points of difficulty; powerfully able in crushing the controversies, and untwisting the *Gordian* knots of Cardinall Opposites; and that I faine nothing herein, or flatter in any sort, his Treatises are sufficient Apologists, and witnesses: (*Let good Princes ever have the honour of their deserts*) He easily bore away the Palme from all other of his ranke,

contempo-

contemporary or of preceding ages. The truth is, he was not addicted *tam Marti, quam Mercurio*, he made more use of his pen than of his sword; neither can this any whit derogate from his commendation, or lessen the worth of his Judgment.

Nulla salus bello, Pacem te poscimus omnes.
No safety is in Warre,
For Peace all sisters are.

None but such as are of a turbulent spirit, or ignorant what Warre is, love to play the beasts and inhumanely gore each other, for to satisfie some carnall appetite of ambition, Covetousnesse, or revenge; The Souldier indeed will fight valiantly, onely in a good cause, being necessitated thereto, either for Gods glory, or the Kingdomes safety. Otherwise, if the undertaking respect some private sensuall end, the action can be no other then brutish and reasonlesse, and here it is much better to purchase peace, though at a deere rate, then to begin a quarrell, though with much advantage. The noblest victory is that which is gotten without blood-shed; for the policy of the braine more than strength of arme is requisite in an accomplished Captaine, and best deserves the Coronet: Men were not made to act Tragedies, nor to make the world a shambles for humane slaughters, saith a reverend man, and therefore that *Worthy* was well advised, and his consideration merited high Commendation, who had rather save one of his Subjects lives, then kill a thousand of his enemies: and that Emperour was farre from a bloody disposition, whose use was to hang out a white, next a blacke, ere he was forced to put forth the red flagge: signifying thereby that he was more desirous, and would use all meanes to save, rather than destroy his enemy.

And with these or the like Precedents his late Majesty induced, bent all his endeavours for the composure of those turmoyles and differences which unhappily fell out betwixt the Princes (allies and confederates with him) in his time, whose earnestnesse herein too much led him into the confidence of a strangers soothings, and somewhat transported him (I confesse) beyond his owne inclination, to be more severe in Justice against his owne, then otherwise he would have beene: Which afterwards (as some Objects are best discerned at a farther distance) he well perceived with some

regret, and much blamed the foulenesse of their ingratitude, who abused his favours to the staine of his other vertues: howsoever his ayme was nevertheleſſe praiſeworthy, in framing a ſilver Bridge for all enmities to paſſe over, whereby he purchaſed the bleſſed Title of *Peacemaker*, and therewith in all quiet manner ended a happy raigne and life together.

From *whoſe* aſhes is ſprung the *Phœnix*, on whoſe beauty all the eyes of the bleſſed Iſland are now caſt, and for whoſe happineſſe, all the deſires and prayers of the vertuouſly minded, are daily ſent to the *Throne of Grace*. A Prince (not to conceale or palliate the Truth, where ſo manifeſt Authority warrants) as for Temperance, Continence, Juſtice, Clemency, Bountifullneſſe, and ſuch like vertues, amongſt his equalls claimes the priority: and from his Subjects the choyſeſt of Obedience with all dutifull affections.

And now whiles under the wings of this unmatched Paragon, ſits the glad *Albania* ſecure from feare or danger, and at her leaſure contemplates (as not ſuſpecting any change) on the manifold kindes of happineſſe, ſhe formerly, and now is wrapped in; and making a ſhort progreſſe through her Country, in conceit to view the particular delights thereof, and withall including the Seas round about, within the circumference of her thoughts; ſhe ſeemed to ſee *Neptune* with both his armes, hugging and embracing the bleſſed Iſland as the darling of his delights, and on his Mantle of blew (as the favour of his Miſtreſſe) he wore a chaine of goodly ſhips, and ſuch as no Sea within his vaſt and ample dominions, could ever make ſhew of the like, either for ſhape or uſe, a ſpectacle (conſidering the workemanſhip and munition) full of pleaſure and terrour together: amongſt which one Soveraigne, as *Diana* amongſt her Nymphes,

Velut inter Stellas
Luna minores,
As to our ſight by farre
The Moone exceedes each Starre,

gave ſuch a luſtre of worth in her eminency above the reſt, to the eye of the judicious beholder, that ſhe might be reputed well worthy of her name, and fit to be ſervant onely to her great Maſter, and not unbeſeeming his eſpeciall regard. On which

which rare object *Albania* would longer have ſtaid her ſight and wonder, but that the Marine Commander with his Trident, was forcing ſundry ſorts of fiſhes in ſcoales, to ſhorewards, where *Triton* ſummoned his ſhell-ſubjects to joyne with them, and in numberleſſe troopes (the uſe nothing diminiſhing the encreaſe, oh the goodneſſe of our mercifull and bountifull God!) to attend there for the reliefe of the inhabitants: and this cauſed her to draw the eyes of her meditations thitherwards, and to magnifie the Divine Providence, which had for every ſeaſon fitting, ſtored her Coaſtes with ſo great abundance and variety of ſuch delicate ſuſtenance. And notwithſtanding the plenty, ſhe wiſhed the Fiſherman (a very profitable member in any Common-wealth, and one that if he uſe induſtry with art, deſerves reſpect) would not make ſuch ſpoyle of the young Fry, as is too commonly uſed.

Next, ſhe conſidered the Harbours, which were many, ſecure, large, and capacious; ſo that a Fleete of numerous ſhips might anchor in them, without danger of any ſtorme or damage, and fight each of other: although in ſome of them Time began to play the Tyrant, and thruſt bones into their mouthes, ſo that if a bountifull care did not quickly interpoſe it ſelfe for prevention, they might (not without inconvenience to ſome prime Townes, and their Princes profit) be altogether choaked.

Into theſe Havens arrived dayly from ſeverall parts of the world, Sayles of ſeverall molds and burthens, whereof ſome of the greater ſort from the Eaſt, unladed Silke, Spices, Drugs, Indicoes, &c. From the South, Wines, Sugar, Oyle, Fruit, Salt, Lyncloth, &c. From the North, Deales, Hempe, Flax, Furres, Tallow, &c. None came empty into their Harbours, but (as Bees into their Hives) with thighes full fraught of pretious and delightfull commodities, whiles others were weighing Anchor to ſet forth with their fine cloathes, ſo much eſteemed in all parts of the world; the Traffique whereof was ſo great in the Low Countryes, that the valew of their Sale yearely at *Antwerpe* (if *Lewes Guichardine* miſreckon not) amounted to more then foure Millions, and the Wooll in his compute which was vented at the Staple in *Burges*, to 500000. *Florens*, (where, by the way, may be eaſily conjectured how great the quantity of this commodity is, by the many Families of Spin-

sters, Weavers, Fullers, that in most Townes of the blessed Island are set on worke for the making hereof; besides others were fraughted with the purest Tinne, Lead, &c. provision of fish dryed, pickled, &c. so that the ordinary Customes which accrued to the Crowne from these Merchandises (truely collected, and faithfully returned) were Revenues of competency sufficient to maintaine the State of more then a petty Prince.

For the defence of the Havens, there were strong Castles and Bulwarkes, raised in the most advantageous places, for safeguard and offence. And peradventure the charge would not be superfluous, and the worke pay it selfe, if the Bayes and Creekes were awed by the like command, and that the Forts which in their outsides presented such a warlike shew to the beholder, were within furnished with able and trusty Governours, with Souldiers and munition answerable, encouraged by their due pay. And she did hope it was so, for her Eye could not pierce through the walles to discerne the contrary.

Much taken with these objects of pleasure and delight, was the fortunate *Albania*, and the eye of her contemplation could have sojourned longer on them, but that the wealthy, generous, and politique Merchants (the feete and hands of the Common-wealth, for exporting and taking in of her severall necessaries) who were Owners of the Vessells, and maintainers of the Trade, drew her thoughts to the place of their residence, which by reason of the former consequences she conceited to be some glorious and well governed City; neither was she much deceived in her imagination, which at her entry within the gates presented to her sight, a large frame and Pile of stately building, no lesse pleasing in the diversity, then in the uniformity of their structures; but she had almost lost her selfe and forgot where she was, when she beheld the Royall Palace and Court adorned with so many grave, wise, and loyall spirits (and indeed all that would be Courtiers should be thus qualified) beautified with modest, native, and Angelicall faces (for Vertue and Beauty, commonly hand together) otherwise, the fairest visages doe but hide the foulest and most deformed soules; Loath was our glad Lady to remove her gazing from these spectacles, but that the spiring Temples

built

built, and in reparation, shewed a farre off, as well the piety as magnificence of the Prince who had such respect to the structures separated and dedicated to the use of holy imployments, not onely in garnishing the walls with commendable ornaments, but especially supplying the Deskes, and Pulpits with learned and religious Ministers: (if it be otherwise any where, it is (I presume) as farre from his knowledge as his desire; and the more are those to blame, that being set in authority for this end, abuse their trust, and are negligent in a charge of so great importance, committed to them) whereby those sacred Oratories, and Schooles are upon all occasions thronged with the presse of all sorts of people that frequent them, to attend on the severall devotions.

From the Church she went to the Senate, and there much rejoyced to behold the Benches filled with a Prefect and Fraternity (she tooke them to be in heart as shew, and that the scarlet outside, was not lined with a sackecloth inside) of a wealthy, Wise, and honourable Magistracy; and the fruites of their justice did in some measure so bespeake them. Where she saw a Beadle carting a Whore, and her Knave Baud, (pity the Goatish Whoremaster, by favour or meanes should escape the search and punishment so narrowly) where she came by a Constable stocking the Drunkard, and idle Runnagate. (good were it that all suspected persons should give an account of their Living and employments, and so perchance the hangman should not be so often employed to put a halter about the necke of the Murtherer, and Thiefe as he doth: Long happy and peaceable may the Raigne of our gracious Soveraigne be, who is so carefull that his Land be not defiled with blood, and that Justice hath so free proceeding against capitall offences!) And though this Kingdome, (a happinesse to be wished, too great to be enjoyed) cannot wholly be rid from leud persons, and enormous offenders, (there will be ever lazy droanes to lurke as long as there are busie Bees to labour) yet the comfort is, there are good Lawes enacted, to suppresse the common annoyances: and it is his Majesties Will that they be put in execution. I cannot stand to repeate the diversity of observations hereupon, wherewith *Albania* stood possessed, nor how contented she was in viewing that Royall Citadell and Magazin of munition, and neere thereto a goodly ranke

of buildings, croſſing a River, in which the ſalt water flowes and ebbes more than a dayes journey from the Mayne, whoſe bankes were beſet with a row of ſumptuous edifices and Gardens, with other like variety of pleaſing objects, that, whereſoever ſhe directed her eye, tooke it up with wonder, and this admiration encreaſed the deſire to ſee ſtill farther, but fearing to ſurfet with the delicacies of this City happineſſe, ſhe deemed it would be no ſmall comfort and recreation, to retire in her contemplation ſome while into the Country.

Where in her travaile, aſcending the Hills of an eaſie riſing, ſhe beheld the ſoyle (on both ſides of her, tranſcendently fruitfull) beſpangled (if I may ſo ſpeake) as the Firmament with Starres, with Golden fleeces, of more value than that the *Argonauts* of old adventured ſo boldly to bring from *Colchos*; and therefore the Shepherd Swaine is as famous as his Paſtorals, and not unworthily have Princes, Captaines, and Prieſts, borrowed their reſemblances, and he that was farre above the greateſt of men, diſdained not to ſtile himſelfe the true Shepherd: but deſcending into the Vallyes, ſhe paſt along Greene Meadowes, lying by the Rivers, (each River having its ſtore and variety of delicate Fiſhes) and repleniſhed with ſundry ſorts of Cattle for encreaſe and uſe; and in the Plaines, hard by, ſhe ſaw the Country-man tugging at the Plough, and thought it no ſcorne to looke on ſo meane a perſon, and worke, or to viſit his homely Cottage, the one being ſo neceſſary for the being of the State, the other ſtored with proviſion ſufficient to welcome and entertaine his gueſt, as well as the Gentleman of other Countries. Neither did that lofty Poet of his time, any whit deſcend beneath himſelfe, or the dignity of his ſtraine, or thought it any abatement to his Muſe, when he wrote that Poem of the *Georgicke*. But when ſhe beheld the Gentlemans place, conſidered his vaſt, and well contrived buildings, with the pleaſant Arbors, Walkes, Ponds, Parkes, Woods, Lawnes, Chaſes, that he was Maſter of, ſhe could not imagine, but, where was ſuch abundance of all things, to content a worldly deſire, there went ſtore of Hoſpitality with it. And indeed ſo it was *in diebus illis*, but I am ſorry to ſpeake it, Pride and Gaming, two unfruitfull baſtards of eaſe and plenty, like Mothwormes, have of late eaten much into this pretious garment, for want

of

of timely circumſpection in the greater part. But *Albania*, walking aſide out of the Common road, ſaw the waſtes full of goodly timber Trees, but (to her no little griefe) withall ſaw much felling of the old, and little planting of new, a neglect, which in time (if not prevented) might turne into a lamentable inconvenience, but the plenty of what ſhe ſaw for the preſent, quickly wiped off the miſtruſt, or thought of any future misfortune. And now, though the ſweetneſſe much abated from the length of the Walke, yet (as ſometimes, when we are glutted with pleaſure, it breedes a loathing to be at ſo much eaſe) *Albania* was by degrees tyred in her pace; and had reſted her ſelfe on the next banke but that ſhe was neare by thoſe famous Bathes, ſo curious for their compoſure, ſo wholſome for the vertue of their waters, the Monument of Princely Bentficence. In theſe ſhe bathed her ſelfe once, and againe, and was quickely refreſhed, ſo that having heard (and what ingenuous ſpirit hath not heard?) of thoſe ſingnlar Academies, ſo much renowned for the ſeate, building, maintenance, and learning, that was as it were appropriated to them, that ſhe thought, if ſhe had neglected to take ſome view of them in this perambulation of her minde, ſhe might have beene eſteemed of little judgement, in taking ſo much delight in things that reached to the outward ſenſes, many whereof were of uſe but to pleaſe the fancy onely, and to have neglected, or undervalued the Arts and Sciences whereby man was to be differenced from another Creature, and one reaſonable man from another, without which a Prince in his Throne, a Captaine in his Tent, a Governour on his Bench, were but as ſo many Statues fit to fill a place, and of little other uſe: for he that hath all the Wealth, Honour, and Pleaſure the World can afford, without the gifts of the minde in ſome meaſure, cannot be ſaid to live like a man; whereas, he that is indued with knowledge, the more he retires into himſelfe from all carnall reſpects, ſoares the nearer to a Divine Nature, and is out of the reach of the common miſeries of care and feare, with which meere worldlings, and ignorant perſons are ſo often overwhelmed: Upon thoſe conſiderations ſhe went, ſhe ſaw, ſhe heard; but my Oratory is too weake to expreſſe the height of her admiration, and it would require a Treatiſe,

tiſe rather then a curſory Obſervation, to deſcribe the worth of the Scholler, and the pleaſure of the Schooles. But whiles here ſhe roved at pleaſure in the Tower of her high Conceits, and repoſed her thoughts in the imagination of a like continuall and interrupted happineſſe, a deepe ſleepe of ſecurity ſurprized her ſenſes, whiles the fancy (ſtill labouring upon the former objects) preſented in a ſtrange dreame, (and dreames many times fall out too true) how vaine and uncertaine is the dependancy upon worldly and temporary felicities; It ſeemed unto her, that in the middeſt of a forward Spring ſeaſon, in a faire Sunſhine day, ſhe was recreating her ſelfe in a pleaſant Grove, neare the bubling ſtreame of a Cryſtall Fountaine, and ſaw how all the bankes and Borders thereabouts, were beſet with goodly Trees of all ſorts; on the boughes whereof, divers Birds according to their kindes, warbled out ſundry notes of melodious Harmony, and in the thickets, ſhe ſaw the Deere browzing on the tender leaves quietly, and how the ground was all mantled in greene, here and there beſtrewed with flowers, white and red, that bluſhed to ſee themſelves (naked as they were) expoſed to the eye of the beholder; ſo that in this place there wanted nothing to content the outward ſenſes, but that on a ſuddaine (to ſee the folly of ſuch as ſpend their wits and time in building earthly Tabernacles, and purchaſing worldly inheritances) the bright Sunne became clouded all over, the Hemiſphere darkened, the wind beginneth to blow, a ſtorme came on violently, the drops are powred downe in abundance, ſo that the cleare ſtreames grow muddy, the flowers hang downe their heads, the Birds take their flight, the Beaſts reſort to their ſhelter: And *Albania* (all affrighted at this ſuddaine change, ſtarts, awakes, and looking into the Country round about her, and conſidering how things went in thoſe places, her eye had formerly circuited, ſhe found her fancy in this late viſion, to be nothing miſ-enformed, but wondred to ſee the face of all things, as it were in the turne of a hand, ſo ſtrangely altered: for the Shepherd had driven away his flockes out of the field, and put up his pipe, the Husbandman had left his Plough, and was at a ſtand, whether he ſhould Till his ground, and how he ſhould pay his Rent, the Gentleman gave over his ſports, and look't after his goods that were diſtrained, the Wife and Children

Children cry out they are undone, because the poore Labourer that should relieve them is wrongfully troubled, and besides his wearisome travailes and expences must be content to sustaine the wrong and dammages at his owne charges; the surety laments his owne hard fortune, and cruelty of the oppressing Usurer, whiles he is constrained to pay the debt & interest, when the careleſſe principall hath wherewithall to discharge it, and is untouched. One sayes he is unjustly punished for neglect of a service whereof (as he ought to have) he had no notice, another exclaimes against Officers, that they take too large and extraordinary Fees, and in the meane time no offence committed, nor proved; the Tradesman blames the Monopolist, for engrossing the sale of commodities for his owne particular advantage to the dammage of the generall; the Merchant accuseth the Projector, that unusuall customes be imposed by his meanes; that so monies be raised, it matters not by what meanes; that the Princes name is used, and abused for a colour and cloake, and that the generall assemblies, which were wont to be the onely meanes for supplying the Kings wants, and remedying the Countries grievances, hath beene so often dissolved, that they did justly suspect that the authours thereof were no small offenders, and much they doubted that their gracious Soveraigne had not beene rightly enformed of their humble, hearty, and loyall intentions towards him, the dignity of his Crowne, safety of his person, peace, and welfare of his Common-wealth. Many other complaints she heard, and grieved to heare, what is not fit to be so publikely related; briefly, there was murmuring in all sorts, discontent at all sides, and sadnesse in all countenances, so that the amazed *Albania* upon view thereof was terribly taken with a trembling in all parts of her, so that her members seemed dis-joynted, and ready to fall asunder, the paine encreasing towards her heart made her looke pale, and withall she became so faint, that, no longer able to support her weake limbes, she fell downe, and lay without motion, as one dead, or entranced with some extreame passion, but long in this agony had she not continued, when the two Ladies, *Agape*, and *Sympathia* came happily to her reliefe, taking her into their armes, and carrying her into the next lodging, they gently laid her on a bed; And now the

report, for ill newes hath large wings, being spread farre abroad, Physitians, like vapours exhaled by the sunne, repaire to her from all parts; Porters, Peasants, and Horse-groomes, give their opinions; Markets, Innes, Tavernes, Barbers shops and Bake-houses, have their councell Tables; Women, and old Wives tell their tales, and prescribe remedies: but of all the rest, there were three notable Impostors, that tooke the cure on them, and that was *Empericus* a quacksalver, one that stood much upon experience, and knew effects only, without consideration of their causes, a man that was skil'd more in the termes than the Art of his Profession, and was of such a plausible tongue, that by his flatteries he could scrue, and insinuate himselfe into the affection of his Patient; his physicke consisted most in oyles and plaisters, that would draw a skinne over the griefe, and make a faire shew to the eye, whiles it festered inwardly, and grew worse. The second was *Chymicus*, a Paracelsian, that had distilled the little braine he had in his Lymbecke of folly together with his other metals, whiles he built Castles in the aire, and blowed away his owne and other mens silver, that he might be a begger in purse and rich in conceit: His Recipes were all compounded of new projects and inventions, and the drugges he gave were so loathsome, and ineffectuall, that the sicke were forced to vomit them up againe, and his Chrysopoeis and Antidotes were like himselfe, of no vertue, and worth nothing. The last was *Philargyrus*, a covetous Mountebanke, whose love was more to his Fee, then knowledge or care was for his Patient. This blood-sucker was all in the drawing veine, so that with the Horse-leaches, and Cupping-glasses, he applyed to such parts as had more need of supply then abatement, he so weakened the rest, that he put all in danger. Such were the Physitians, and by them you might conceive more feare of harme, than hope of remedy, and so it proved; for these fellowes, after much adoe to little purpose, seeing by all symptomes that their medicines did worke quite contrary effects, not knowing what course next to take, give over, and leave the Patient in worse case then they found her, and as they thought, desperately incurable; for as yet *Albania* was without sense of her malady, or remembrance of their cause: which the good old *Chronos* perceiving, and much pitying, as one that had

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beene a constant friend to her for many yeares, had seene much in his time, and had overpassed many alterations in himselfe and others, posts away (for though he was aged, he was not slow paced) to a solitary grove in a remote Land, wherein was a cave so deepe and obscure, that it was alwayes night there, but he that was wont to travaile no lesse in the greatest darkenesse than at mid-day, enters undauntedly, and returnes with the faire *Alitheia* in his hand, whom he brings to see the light, and she (naked though she was) is not ashamed to be seene; to her he declares in what case he had left *Albania*, and the cause of his comming. *Alithcia* soone conceived, what in truth before she feared, when she last saw her, and therefore was much grieved at her departure so to leave her, but seeing the least delay was very dangerous, expostulating no farther with the old man about circumstances, she called to her an old servant of hers, named *Veridicus*, whom (intending with all speed, according as she heard or saw occasion, to follow after) she sent with *Chronos*, having given him sufficient instructions what to doe; *Veridicus* was (as his name spake him) an honest tell-troth, though plaine, yet bold, and though forward, yet respectfull, and he was so well skild in his Art, and so confident of his undertakings, that if his prescriptions were carefully observed, he doubted not of such successe as might be justly expected; and in this hope his ability and charity pressing him onward, he soone arrives with *Chronos* in a happy season, at the lodging where the sicke Lady was; *Veridicus* staid and knockt at the gate, *Chronos* past on, (as his manner was) when forth comes *Philauta* a stately dame, and opens, but casting her eye upon *Veridicus*, and seeing him in such homely array, judging of the person by the attire, she disdainefully, without speaking a word, or asking what he would, retires her selfe, and shut fast the gate after: but *Veridicus* nothing dismaid with this affront well understanding from what subject it proceeded, knockes againe, and with more earnestnesse, (such are the times for poore suters) till that *Novata*, another of *Albania's* attendants, more desirous of novelties, than fearefull of her Mistresses disturbances, lets him in without further question, and then understanding the cause of his comming, whether for to satisfie her curiosity, or because her Mistresse was forsaken of all others,

in this desperate estate she ushers him to her presence, who presently without more complement or regard of the standers by, takes their sicke Lady by the hand, feeles the pulse, which sometimes was very slow in motion, and then presently as violent in agitation; he takes the Urinall, viewes her state, findes it to be of a very high sanguine colour, and much troubled; he lookes on her visage, beholds it wan and gastly; he would have asked her some questions, but she could not answer for want of the use of her senses, besides that, her tongue was all blacke and swolne, the which and other like symptomes, argued the patient to be in a dangerous distemper in all parts of her body: And hereby he further perceived, that the two prime senses of sight and hearing, were so ill affected in their instrumentall nerves, that all objects seemed to exceed or lessen from their due proportion in quantity and quality, so that discords were taken for unisons, and apparences, for true substances, and so on the contrary; and being in this manner presented to the common sense, were likewise delivered over to the phantasy, which by reason of divers fumes, ingendred in that cell of the braine, caused the like error in the judgement and memory, and by reason of the ill affection of these superiour intelligible faculties, he found the inferiour, and more sensitive parts to partak and be oppressed with their particular maladies, as the heart to be much passionated with the dissimulations and waverings of *Liliana*, the Lungs to be obstructed, and breath faintly through the hot and biting distillations of *Idolania*, the stomacke to be overcharged with the gluttony and surfettings of *Aquilina*, the belly tympanized with the windy vapours of *Glorioſa*, the Loynes impostumatized with the inflammations of lustfull *Zelotypia*, the hands blistered with the itchings of *Argyria*, her legges and feet lamed and swolne with the gout of *Argoa*, into which loathsome estate she was not so much fallen by meanes of native constitution or complection, but through infection of the humours, by the corruption of the times, imitation, and too familiar converse with her Neighbours, the negligence and ignorance of covetous attendants, ill Counsellors, and unskilfull Physitians: so that *Veridicus* considering her deplorable estate, much grieved thereat, and could not but abruptly in some short and passionate expostulation, thus expres-

preſſe it. Oh *Albania*! diſtreſſed and pittifull *Albania*; and the more (ſaid he) to be pittyed in thy diſtreſſe, becauſe *Albania*! There is no time now to thinke on *Megala*, thy owne miſery is too much to thinke upon, happy hadſt thou beene, if thou couldſt ſooner have thought thy ſelfe unhappy; hadſt thou beene ſenſible of thy inward corraſives, as thou wert overjoyed with thy outward felicities, thy ſore had not thus growne to an ulcer, nor the pricke brought thee in danger of the Gangreine; thy too much overweening in proſperity, hath humbled thee to this grievous adverſity, thy too much magnifying thy owne power, and excellencies above thy Neighbours, hath now dejected thee to their contempt, and conſpiracies; thy exalting thy ſelfe in compariſon of all others, hath almoſt made thee unworthy the compariſon for any. But I will not adde reproach to miſery. The occaſion and cauſe require rather helpe to draw thee out of the danger thou art unworthily brought into, then enquiry by what meanes thou wert brought into the danger: Both ſince the time is ſhort, and the diſeaſe ſharpe, the cure muſt be as quicke, and the medicine of the greater vertue and operation, which the more it ſmarts, the ſooner will heale. Have but the patience to endure, you ſhall the ſooner finde eaſe, and but pardon the rudeneſſe of the Phyſitian, and let me not be miſtaken in the ſincerity of my endeavours, you ſhall ſoone perceive, that in the leaſt flattery is moſt friendſhip, and although a ſweet bit doth beſt pleaſe a curious pallat, yet that a bitter pill is more profitable, and that plaine dealing hath no fellow.

Having thus ſaid, he againe tooke her by the hand, and bid her be of good cheare, but perceiving that ſhe was inſenſible of what he ſpake or did, he ſaw it was high time from the apparent cauſe, to bethinke himſelfe of the convenient cure; and that firſt of all it was neceſſary to uſe the next meanes for reſtoring her to the uſe of her ſenſes, that ſhe might come to ſome feeling of that deplorable eſtate ſhe was then in. To which purpoſe he ſpouts into her noſtrils that pretious water *Mnemoſyne*, with which the obſtacles of her memory were ſoone cleared, and the paſſages of her eares unſtopped, ſo that ſhe might truely diſtinguiſh the ſounds which ſhe heard; and to her eyes he applyed a *Gnoſticke Collyrium*, by vertue whereof all miſts vaniſhed from her ſight, ſo that ſhe could

plainely diſcerne objects preſented to them, as they were indeed, and not as they ſeemed to be: Then in a potion (as well as he could) he gave her a Cordiall of ſincerity for the heart, a cleanſing Electuary of integrity for the Lungs, a dyet drinke of temperance for the Stomacke, a purge of humble dejections for the belly, a cooling oyntment of continence for the Loynes, a pleaſing ſalve of contentment for the hands, and a quicke-working plaiſter of Action for the Legges and Feete; and ſo to each other Malady, he proportioned a proper medicine: and now that he might further know her mind by her ſpeech, with a ſoveraigne water, which *Alithei*s had given him, and he knew to be effectuall for that purpoſe, he waſhed her tongue, and preſently ſhe perceiving, that hereby ſhe recovered free ability of ſpeech, neglecting to take notice of any that ſtood about her, in a moſt pitifull manner, caſting her eyes towards Heaven (a hopefull ſigne of a perfect recovery to enſue) often lifting up her hands, and then preſently with them ſmiting her breſt, ſhe ſignifyed in the one, the heartineſſe of her gratulatory devotion, and manifeſted her true Repentance, and the ſorrowfull compunctions of her heart; by the other whiles ſighing, and all the whiles bitterly ſobbing (the teares trickling downe her cheekes in great abundance) the firſt words ſhe ſpake were, *O Eus Entium miſerere meil* and then turning to *Veridicus* in all kinde and thankefull manner, acknowledged the benefit ſhe had received from him, and promiſed a future mindfullneſſe, and ſhe requeſted him upon his former care, not yet to leave her in that caſe, for feare of a relapſe, and for what courſe was farther to be uſed for perfecting of the cure, ſhe relyed upon his care, and would be ruled by his adviſe: ſhe bemoaned her great ingratitude towards her Omnipotent Benefactor, and preſerver, whom for his many and extraordinary bleſſings, ſhe had requited with multitude of deepe unkindneſſes and tranſgreſſions: ſhe bewailed her over-great neglect of the forlorne *Megala*, and over-much credit, and reſpect of her cruell and treacherous enemy, forraine and domeſticke, and therefore judged her ſelfe worthily rewarded, in ſeeing the diſtractions of her owne Country; But whiles ſhe was thus bemoaning her many calamities, the noyſe of drummes and trumpets that ſounded over all the Country, came to her eares

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whereby ſhe was ſtricken with a new terrour of fearing ſome danger towards, by reaſon of the precedent evils; but upon demanding the cauſe, when newes was brought her, that her ſiſter *Unita* was proclaimed a rebell, ſhe could not forbeare to cry out, wringing her hands, tearing her haire with other like extreame paſſion of dolour, and impatience, till that the prudent *Viridicus* was conſtrained to uſe force with entreaties to bring her to reaſon, and he could not but ſharpely reprove her weakeneſſe, that ſhe would play the Childe, and be ſo afraid of others harme, whiles ſhe was not yet cured of her owne, and that it was above his Art to effect what onely lay in the power and will of her Prince to doe: and therefore he muſt be ſued unto, or elſe what he could adviſe would be to ſmall effect, onely his endeavour ſhould never be wanting, and what wanted of power in him to this effect, ſhould be ſupplyed with the greater willingneſſe.

Now the truth is, that *Unita* upon the report of *Albaniaes* ſickneſſe and her owne diſcontents, under colour of a viſit contrary to the will and command of her Soveraigne (as was ſuppoſed) had with troopes of her Countrymen, marched beyond her limits, and made way by force of Armes, into the territories of her Neighbours, and committed Acts which in their firſt appearance ſavoured of ſome diſobedience, and gave ſuſpition of ill intents, not onely towards *Albania*, but to the Soveraigne of both Kingdomes; and although their promiſes and proteſtations pretend the contrary, and argue mainely for the juſtneſſe of ſuch an entry, and though (to ſpeake charitably) we beleeve their mindes to accord with their words, I cannot ſee how actions of this nature can be juſtifyable, except you will allow extraordinary effects, to extraordinary occaſions; In conſideration whereof *Albania* was ſo diſmaid with her ſiſters preſumption and overſight in offending her Lord and Maſter, laying her ſelfe open to manifeſt contempt, and hazarding the ſafety of her King and Religion (as ſhe then ſuppoſed by this indiſcreet attempt) and hereupon, but more eſpecially in regard of her owne eſtate, ſhe entreated *Veridicus* (as he had before adviſed) that he would ſpeedily ſupplicate her gracious Soveraigne, in her behalfe, to give way that ſuch courſe might be ſpeedily taken for the redreſſe of the evils hapned to her, and her ſiſter *Unita*;

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as had beene alwayes ſucceſſefully uſed by his Majeſties predeceſſors, for the preventing and aboliſhing like miſchiefes: for otherwiſe there would be ſmall hopes of her abſolute recovery, and if ſhe did miſcarry, his Majeſty could not promiſe himſelfe ſecure ſafety, upon any ground that did yet appeare.

Veridicus, as well to content the diſconſolate Lady, as to diſcharge his owne duty, which bound him to expoſe himſelfe to any travaile or danger for the ſervice of his Prince and Country, takes the charge upon him, and without delay, weighing the danger of relapſe in *Albania*, and miſtruſting the purpoſes of diſcontented *Unita*, prepares for the Court, from which, pity it is, he had beene ſo long abſent.

But at his departure he wiſheth *Albania* to diſmiſſe ſome of her old attendants, and commended unto her two of her Ladies kinſwomen, *Agatha* and *Fidelia*, to be neare unto her, and of her Councell, for they had beene brought up from their Infancy with *Alethea*, and had learned of her how to ſpeake and behave themſelves, and ſo carrying themſelves according to her inſtructions, all things have happily ſucceeded, which have beene committed to their truſt and managing. Farther he wiſhed her to be very wary and circumſpect with whom ſhe did treate, or participate her affaires, not to give the leaſt hearing to any ſpeech that reliſhed of flattery or vaine delight, nor fix her eyes ſteadily for any time upon the faireſt, carnall objects the world could afford, nor give countenance to the project of any inſinuating Sycophant (under the pretence of private gaine) againſt the common good; never to murmure at her Soveraignes Prerogative, nor to queſtion his juſt commands, nor be unwilling to pay his lawfull impoſitions; not to utter any thing paſſionately againſt his Officers, or their Commiſſion, but leave them to their competent Judges; and evermore to be frequent in her Oriſons to the ſupreame governor of all Creatures, that he would turne all to the beſt, and ſo direct the heart of her Prince, that he would yeeld a gracious eare, and ſet a period to all her troubles: and for her owne eaſe, he wiſhed her to faſt often, and when ſhe was forced by the neceſſity of nature, to take ſome repaſt, ſhe ſhould be ſparing in her delicates, and eate not to the glutting of her appetite, ſo that theſe ill humours, which otherwiſe

wife would abound, and iſſued from divers parts of her body, might be abated, and the whole better prepared for convenient phyſicke, to the recovery of her former health, without diſmembring any part of the ſame, if poſſibly it might be: and ſo he left her expecting the Ladies, whom he had appointed to waite on her.

Veridicus was at the point to be gone, but bethinking himſelfe that the acceſſe to the King for ſo plaine and blunt a fellow as he was, (in a time of ſuch employment and affaires of ſo high conſequence, whereabouts the moſt Honourable and wiſeſt heads of the Kingdome were aſſembled, to conſult and determine; and that he ſhould come with a tale already told) would not be eaſily granted, nor was it fit yet, conſidering his promiſe, and that his Soveraigne would not diſdaine to receive a petition from the meaneſt Subject, preſented in the way of due reſpect and loyalty, though he proceeded not in the journey, he preſumed to take pen and write his minde, in a few petitionary lines; and that they might be as graciouſly accepted, as they were dutifully endyted, he directed them to his ſacred Majeſty, by the hands of two vertuous and honorable Meſſengers, *Sophia* and *Sophroſyna*, to this effect.

Moſt high and mighty Prince, as the eternall Majeſty doth not diſdaine to caſt downe an eye of favour upon the humble ſupplication of the Royall Potentates on Earth: ſo Princes that take this ſupreame Lord for their patterne, ſometimes thinke it no diſparagement, to reach out a gracious hand, and receive a petition from their meaneſt Subject. It is true, that your Majeſty is a Prince, for eminency in graces and honour, farre above others of this high calling, and I am your Subject of the lower ranke, called *Veridicus*, that love to ſpeake the Truth: I have had my breeding in the Country, my ſpeech is as my ſelfe, plaine, and rude, without Rhetoricke or other Art. And therefore it may be judged too great preſumption, for a perſon of ſo meane degree and parts, to come ſo neare as the Chamber of ſuch Royall preſence; but knowing your Highneſſe to be good, as well as great, and having heard that your Majeſty, out of the gracious temper of your mild and vertuous diſpoſition, and inclination towards the content and welfare of all your loyall Subjects, of what degree ſoever, have granted free acceſſe and audience to their

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juſt and reaſonable requeſts, it hath emboldned me (though the meaneſt) amongſt other (none being ſo bold as the blind Bayard) to addreſſe the deſires of your ſubject and Handmaid the dejected *Albania*, to your Princely conſideration, hoping that the uprightneſſe of mind ſhall excuſe the rudeneſſe of the delivery, and that the honeſty of the matter ſhall begge pardon for the meſſenger, and where duty is intended, no miſconſtruction ſhall have place, whiles I ſtrive to be briefe, that I be not offenſive.

It is not unknowne to your ſacred Majeſty (ill fame hath a ſwift pace) how that *Albania* of late hath beene ſurprized with ſo ſtrange and unuſuall maladies, that her beſt Doctors are almoſt at their wits end, and know not what to make of the cauſe or cure, except your Majeſty give leave that the free practiſe of the skillfull, according to the patterne of former times, be ſpeedily put in execution, for ſearching into the roote, and drawing forth the ill humours, that have beene the meanes, and are the maintenance of her diſtempered eſtate.

But *Albania*, your poore diſtreſſed ſupplicant, is not ſo much caſt downe with the conſideration of her preſent miſery, as with the griefe ſhe conceives of your Highneſſe diſpleaſure towards her, for the neglect of duty and ill ſervices, whereof ſhe knowing her ſelfe as guiltleſſe in her indeavours, and deſires, as her accuſers are malicious, and groundleſſe in their purpoſes, humbly beſeecheth that ſhe be not condemned before ſhe be heard, and that her cauſe may be freely pleaded before your Majeſty, in that high Court of the generall Aſſembly, and diſcuſſed in all points fully to the end, without her adverſaries interruption or diſturbance.

No Subjects of any Prince (I ſpeake confidently, what I know to be true) ever more heartily loved their Soveraigne, or more deſired his Honour and ſafety, than Yours: Witneſſe how glad, when there was but mention of a Parliament, wherein they might ſhew ſome reall expreſſions of their willingneſſe; then how caſt downe were they, when it was ſo ſuddenly diſſolved, and they miſtaken; but ſince it hath pleaſed your gracious Majeſty, out of your wiſdome, and innate clemency, according to the example of your moſt Worthy Predeceſſors, willingly to give a happy beginning, and loving

ving promiſes of a faire continuance to another Aſſembly, upon the earneſt requeſt of your Worthy Nobles, and the generall deſire of your true hearted Commons, both for the remedying of all former miſconceites, and prevention of future diſcontents, and inconveniencies, with what an unanimous acclamation of joy, vowes, wiſhes, hath it beene received? The Almighty grant, that no factious or ill-minded ſpirit to the generall good, may ſtop or breake off the lawfull proceedings therein.

And now, as formerly, the hope and deſire of all true hearts is, that the Truth of Religion may be ſupported, and maintained, and whatſoever makes not with it, or is againſt it, (how pretious ſoever it be in ſhew) may be taken away; Your Majeſty hath piouſly given your word already, and ſhew by your daily practiſe, how your affection ſtands enclined, and it is nothing doubted of your part, of a firme continuance, but becauſe no good thing can be made too ſure, and for the benefit of ſucceeding times, it may not be impertinent to confirme it by ſome new Act, in ſuch manner as by this Honourable Aſſembly, with your Majeſties approbation, ſhall be thought to ſort moſt with the glory of God, and the purity of the primitive inſtitutions; next to the honour of God, and removing of the preſent grievances, a confirmation of the juſt lawes and Liberties of the Kingdome is deſired, and in this requeſt, that the welfare and Honour of your Majeſty is included, may be eaſily proved, as alſo that thoſe of your Subjects, which ſtand up ſo ſtoutly for their lawes and liberties (ſo warrantable as they are) are not the worſt welwillers to the dignity of the Crowne, whiles they ſeeke not ſo much their owne advantages herein, as thoſe which are contrary minded are found to doe, but declare themſelves impartiall in their deſignes, and that as faſt and faithfull vaſſalles, not to be carryed with the change of time or fortunes, as ill counſellors, whoſe projects, though at the firſt ſight ſeeme to promiſe much, yet in the iſſue doe faile commonly. I ſuppoſe your Majeſty would not deſire to be King of ſuch a baſe and ſlaviſh-minded people, as were careleſſe obſervers, or wilfull neglecters of thoſe juſt Ordinances and Priviledges, under which the Kingdome hath beene ſo long time happy and proſperous: for as thoſe Princes are accounted Tyrants, that rule

onely by compulſion of the Subjects againſt the Lawes, ſo may thoſe Subjects be eſteemed no better than Aſſes that beare any burthen is laid upon their backes, it is much to be ſuſpected, that ſuch as love innovations, and attempt change of governement, may by the ſame reaſon be drawne in time to diſlike of the Governors themſelves. When we are in a good and ſure way, it is ſafe keeping in it, for thoſe by-pathes which we conceive to be nearer, are hard to finde, and more dangerous; and the policy is neither commendable nor profitable, to learne the hurt of ill counſell by experience. Now the way to maintaine the Kings Prerogative, (the greateſt Prerogative of a King, is the preſerving of his Juſtice) and to keepe on foot the Liberties of his Subjects, is by that generall Councell (as now by your Majeſties gracious favour happily met together) of the whole Land preſented in ſome particulars for that end, and that this hath beene the readieſt way of providing convenient ſupplies for the Princes occaſions, and neceſſities, for redreſſing the Countries grievances, and puniſhments of capitall Offenders; neither can there be any other meanes deviſed, whereby to levy greater ſummes of money for the Kings uſe more ſpeedily, or with like chearefullneſſe, and in ſuch manner, that no perſon ſhall have juſt cauſe to complaine, or be ſo impoveriſhed, but upon another occaſion ſhall be able and willing to give againe, whereas (whatſoever others project or perſwade to the contrary) taxes and impoſitions enforced on the Subject in an extraordinary manner, and way, are (experience too well ſheweth it) unwillingly, and but in part, with a great deale of murmur and grudging from thoſe which are leaſt able to beare extorted. For there is not the leaſt Worme, but being trodden upon will turne taile, though he may not, nor dare make reſiſtance; and every man in a common tumult will ſeeke to ſhift his Coller, and the weaker muſt of neceſſity goe to the Wall, and men (when they are driven to extremities) will be ſwayed more by paſſion then reaſon, and there is hard reclaming of affection by force, when it is once alienated. Whereupon the common enemy taking, or making occaſions, will caſt in his hooke, and fiſh in thoſe troubled waters: all which this generall Aſſembly may happily prevent, whereby the heart of the Prince and people united in the adamantine linkes of reciprocall affection, things

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hereafter will goe on in ſo faire and loving manner, that each part ſhall hold it ſelfe well ſatisfied, and no privie traytor, or open adverſary whatſoever dare to practiſe againſt ſuch combined forces. And this, moſt excellent Prince, is the main end that drawes all true hearts upon their knees, to beg of your Highneſſe, that as you have honored this Aſſembly of your ſubjects with a happie beginning, and profer of much favour, by the encouragement of your gracious preſence, and promiſes; ſo you would be pleaſed (notwithſtanding the importunities of any oppoſition) to give it the rights appertaining to the ſame, and ſuffer it to have ſuch a peaceable progreſſe, that your ſubject may be able to expreſſe the true intention of his deſire, and manifeſt the ſincere affection of his heart, in willingly performing what ſhall moſt ſtand with your Majeſties Honour, and ſafety of the Kingdome.

But if under the pretext of loyalty (which cannot be imagined in hearts of ſuch unſtained Religion) there were harboured in any of this Aſſembly a deſire to bring innovations into Church or Commonwealth, if they did ſeeke to derogate any thing from your Majeſties honour, or juſt prerogative, to advance their owne liberties by exemptions from their ancient dues, or to bring in, or allow of any other kind of governement, and authority, Civill, or Eccleſiaſticall, that might counterchecke, or diminiſh from the Royall dignity of the Crowne; if they did ſeeke to monopolize any commodity for their particular advantage, had any project that did ayme at any private end, and not concurre with the good of the generall State; if their grievances were fained, or pretended, which they could not manifeſtly prove, or were not too ſenſible of, could they pitch upon any other courſe or way, whereby your Majeſties deſires might be ſatisfied, wants ſupplyed, and their grievances eaſed, neither the ſorrowfull *Albania*, true meaning *Veridicus*, or any other ſubject, that had the leaſt ſparke of reaſon, or were well in his wits, would at this time inſiſt in any needleſſe, and unjuſt petition, to ſo Gracious Majeſty, and rejoyce to have induced the meanes of his Countries miſery, together with the certaine ruine of himſelfe, and his poſterity.

But when is ſhall be proved to be otherwiſe, how much are they in blame, and what enemies to the State (I would ſad

experience did not witneſſe it) which imputing the fault where is none, have beene the hinderance of the proceedings, and cauſes of the late diſſolutions of this Aſſembly, whereby their actions might not be brought in queſtion (a child may tumble a ſtone into a well, which a multitude of ſtrong men ſhall hardly be able to draw out) and thereupon the opportunities of preventing the dangers, and expences, which have ſince followed, have beene omitted with other inconveniences, ſo faſt comming on, that your Majeſty is, as it were, now enforced upon this courſe, in much ſtrictneſſe of time, and turbulencie of buſineſſe, that the wiſeſt underſtandings tremble to thinke what will be the iſſue, if this aſſembly have no better ſucceſſe than formerly: In the meane while, if ſuch mean well as are ſuſpected of this notorious injury done to their King & State (I can accuſe none; but ſure there cannot be ſmoake without fire) mee thinkes they of all other ſhould deſire the tryall of a Parliament, that ſo they may be cleared from theſe foule aſperſions, and their innocence manifeſted by a more generall vote, and their accuſers cenſured; and upon this ground was that worthy reſolution of *Leoniſſa* obſervable, that if any man complained unjuſtly againſt a Magiſtrate, it were reaſon he ſhould be ſeverely puniſhed; if juſtly, ſhe was Queene of the ſmall, as well as of the great: and hereby alſo ſhall the true authors be the ſooner diſcouraged; and for example, receive their condigne puniſhment, who although in way of excuſe, may pretend your Highneſſe allowance for their doings, yet while they principally ſought the accompliſhment of their owne deſignes, with the diſhonour of their Prince, and thoſe (it is a mixime in Policie) that reſpect not their Princes honour, cannot be well ſaid to love his perſon, their actions can no way be juſtifiable, ſince thoſe favourites that turn Apoſtates to due obedience, and abuſe a favour afforded to them, to the injury of the Giver, do too much undervalue their Prince, and are of all ungratefull perſons the worſt, and deſerve the higheſt of puniſhments. And by the diſcovery of theſe offenders your Majeſty ſhall reape a double benefit. Firſt, a freedome from ill counſell, and practiſes, with the gaine of ſounder hearts and adviſes. Secondly, a reunion of your ſubjects hearts and affections: to which for your Majeſties ſafety, the deviſes of all the Projectors in the world are nothing

comparable;

comparable; and in this regard the desire of a learned, & valiant Prince in his time was no lesse truly royall, than memorable, in that hee had rather be master of his subjects hearts, than their goods; and Lord of their affections, rather than a Conquerour of his enemies dominions: and besides this, your Majesty shall assure all doubting spirits, that you are more led in your resolutions by judgement than passion: and that you can make use of ill instruments no farther than to worke out good effects by them; that your favour is swayed according to desert, that your deeds shall be effectuall, as your promise hath been gracious, and hereby their grosse stupidity, to the dispiriting, and terrour of other like as thought to manage all the affaires of the State with such an high, and absolute hand, and in the meane time to dance in a net, undescryed, unpunished, shall more plainly appeare, and the difference will be made evident betwixt such as counsell for their owne ends, and relations, and others that do it meerly out of duty, without other respects. Now what farther benefit will accrue to the Kingdome by demonstration of your Majesties regard to the love and desires of your peoples request, and how your Highnesse prerogative can be no wayes abridged, your Exchequer more plentifully furnished, your honourable intentions according to your owne expectation accomplished, your friends and well-wishers comforted, your enemies, domestique, and forraine discouraged, time will shortly bring to light with most infallible evidences.

But I feare in so farre pressing my message, I have forgot to whom I speake, and the person I was to represent, the distresse of *Albania* (dread Soveraigne) hath caused this excesse of speech, wherein if I have beene impertinent in any extravagances, or too tedious with needlesse tautologies, I hope your Majesty will gratiously pardon these errours of love & duty, and your humble vassall shall ever pray for the prosperity of your long and peaceable Raigne on earth, the enjoyment and felicity of an endlesse Raigne in Heaven: both which hee that is onely able, the Lord Almighty, for his Sonnes sake graunt unto you for his Glory, the Churches good, and your Majesties eternall comfort.

Veridicus having in this free manner delivered the desires of *Albania* to her Soveraigne, thought she would not be satisfied, except

except her ſiſter *Vnita*, were ſomewhat expoſtulated with by him, concerning her arrivall at this time, and in ſuch manner: but underſtanding her deſire was not to treat with, or deliver the intentions of her mind to any but the generall aſſembly, he ſaw his labour would be needleſſe; yet howſoever, whiles he had pen and paper at hand, he wrote to her, and her aſſociates briefly and plainly to this effect.

Unconquered *Vnita*, and yee my brethren of the North (for ſo I may now preſume to call you) what a joy to all true hearts is it to find, that the report of ſiniſter affections towards the common good is found a lier; and that your intentions are hitherto juſtified by your loyalty, and fidelity towards the ſafety of your Prince, and the welfare of both Kingdomes? the enemies whereof, as they have ſhewed their ſelves malicious, ſo much more treacherous in their deſignes, than they could with all their inventions impute to others by any of their forged calumniations. Good Lord! what a plot of miſchiefe had they hammered out upon the anvill of their ſubtile deviſes to make us to miſunderſtand, and miſconſtrue each others words and actions? ſo that if the never failing mercy of God had not in the very moment of danger interpoſed it ſelfe to the preventing of what was intended, wee had barbarouſly ſheathed our ſwords in each others boſomes, and bathed them in the blood of our neareſt friends, to the unſpeakeable griefe of *Verana*, and long expected joy of *Idolana*.

Alas it was farre from the thought of *Albania*, ever to conceive that her ſiſter *Vnita* would preſume to come neere the preſence of her Soveraigne with a petition in one hand, and a ſword in the other, without the extreme neceſſity of his Majeſty, and his Kingdomes good enforcing it: neither could ſhee beleeve that *Vnita* ſought to have the perſon of their joynt Liege under her abſolute power, that his word might be wholly at her command: neither could ſhee endure to heare with patience, that ſhee would prove ſo unjuſt, as to covet ſome place of abode for her greater eaſe in her ſiſters poſſeſſions: but ſhe is yet confident, and alwayes hath beene of the mind, that whereas ſhee hath ſurpriſed Townes and Caſtles, fortified them with ſtrong defences, it is more for the ſecurity of her retreat in ſafety, than for any enjoyment after her juſt deſires are ſatisfied: neither can *Albania* any wayes blame

her

her demand of reparations for the wrongs and injuries shee hath sustained, against those that have beene the maine cause thereof, as being now discovered to be the sole incentives of all the troubles in Church and Common-wealth, that have unhappily of late, fallen out to the disturbance of the blessed Iland in both Kingdomes. How faine would they have caused the abused parties to fasten upon this beleefe, that *Unita* by taking up armes, and comming in this warlike manner (since by their cruell plots there was no other way left open for admittance) had manifested an open rebellion against her Prince? whiles the event hath hitherto published, that her prime accusers have beene the great offenders, by whose wicked contrivances, both *Albania* & *Unita* were for a time hoodwinked, and by a way, which they least suspected or dreamed, alike endangered to have falne headlong into an inevitable ruine of life, estate, religion, and all together.

A cunning devill, thus to turne Angell of light, and under the colour of religion and justice, politiquely to undermine the state of the Church, and the liberty of the subject, by its owne meanes, and instruments, to betray the Court with insinuations of new projects, to defile the Temple with superstitious ceremonies, and the pulpit with new doctrines, and strange opinions, to breed jealousies betwixt a most loving Prince, and his loyall people, by breach of Parliaments, and perverting of justice: and having thus put all things into a generall confusion (like the fish *Sepia* that blackes the water to blind the fisherman) to thinke to escape undiscerned, unavoided: But thankes to the Almighty, through his providence the net is broken, and wee are delivered; it is through his great mercy, and not our foresight, that the common enemy (who stood waiting when the mine for our destruction would be fired, that hee might have blowne the coales to maintaine the flames of a misconceived division) cannot yet by any secret or open stratagem of his, take advantage to do that harme he would, and hath long wished.

Had the imagination of these wrongs to *Albania* beene grounded upon meere suspitions, and no certaine evidences, and lamentable experiences: or had there beene cause to mistrust so much injustice and ambition in *Unita*, under the pretext of right, to promote some private ends, could any man

be so partiall in his judgement, or senselesse to thinke that the one would have taken up such bitter complaints, or the other thought to have wrought out her purposes by force of arms, and open violence against her sister (besides her other strength) assisted with a right cause, and so powerfull a Soveraigne; and suppose shee might contest so farre with her in an unjust way, as to gaine a victory or two upon great advantages, (the divine justice for our sinnes permitting her to take such a foyle) yet *Unita* could not be so ignorant in the meane while, as not to conceive her owne extreme danger in one overthrow, which in this cause were most likely to fall out, and that in the upshot it had beene farre better (it was well thought upon by an experienced Captaine of his time) never to have fought, than thus to overcome; when besides the rebelling against her Soveraigne, the wronging her dearest friends, to the infamy of her name, there must needs have followed the overthrow of her estate, life, and liberty, with an exposing of her posterity, friends, and religion it selfe, to the mercy of the common adversary, with the generall dammage to all the reformed Churches in *Verana*.

And therefore truly they must be very malicious, and trayterously minded, that would go about to perswade, and *Albania* should be very simple to be perswaded of any such intents, or purposes of her sister thus towards her, who had shee professed her selfe an enemy, had offered injuries and affronts beyond sufferance (God forbid our sinnes should by any enemies practises come to that height, or that neighbours, speakers of one language, subjects of one Soveraigne, and professors of the same true religion, should so much forget themselves) yet it cannot enter into my thoughts, that *Unita* would presently thrust herselfe into such a course of revenge, as thereby to bring her Country to utter desolation, and poverty, and subjugate her necke and liberties under the command of any forraine, or Idolatrous tyranny.

But why mention I such impossibilities? O blind spirited Idolaist, and Machiavilian politique, that loves ever to be making of troubled waters, and fishing in them, what old fetches are these of thine, out of the treasury of thy Regicidian Fathers, and Counsellers, to raise jealousies, breake amities, if it might be, betwixt all relations, smother truths, palliate falshoods,

falshoods, to bring thy pernicious designs to those effects (how prejudiciall soever) for which they were intended; but yet most foolish, unadvised, and desperate wretch, not to understand and learn, (by so many examples of the strange discovery, and just punishment of treacherous intendments against Princes and Religion in all ages) the certaine misery and woefull ruine thou throwest thy selfe into, whiles God lookes on these thy actions with an eye of revenging justice, the Angels with disdaine, the devill with laughter, and all good men with just indignation? Goe on thus to merit, thus to supererogate; A traytors reward, will be alwayes a traytors concomitant; like offences will require like punishments. I could never yet read, or heare of any traytors, but have beene recompenced with hatred by their chiefe abetters: some Princes may be so unjust as to love the treason which maketh for their ends, but none have beene so bad, either long to trust or love the traytors: and what reason have they to esteeme such brutish and base spirited minds, as to attaine a little transitory honour or pelfe, will venture their soules, life, wit, understanding, goods, and what else they have, or hold deare, to betray their Prince and Country, unto the cruelty of their ancient, and bloody minded enemy? O how much is every loyall heart distasted with the thought of such a mischievous brood amongst a people of so much civility, religion and unstained nobility? Let *Unus* pardon and beare with this passion to which my love and zeale for her welfare hath so farre transported mee.

And (to conclude) my hope is that I am not deceived of her well-like wishings, and reall intentions of good towards *Albania*, for the strengthning of their joynt forces against the common enemy, and inseparable uniting of their hearts in a mutuall affection betwixt themselves with a respectfull duty towards God, and their Prince, in the purest manner of worship towards the one, and dutest kind of obedience towards the other: and therefore my desire is, that both parties should hereafter meete rather to imbrace than to stand in armes, much lesse to fight each against other, but joyntly set upon their Soveraigne with the weapons of prayers and teares; but upon his enemies, and the enemies of his allies with the sword and musket; and in the meane time to be importunate with

with the Almighty, so to direct the heart of the King, and blesse the proceedings of the Parliaments in both Kingdomes, that all discontents, and grievances on each side be removed, God glorified, the King satisfied, the good Subject pleased, and the bad punished, his enemies with those of the sword and musket: and our joynt desire and expectation henceforth shall rest in this, that God will so direct the heart of the King, and blesse the proceedings of this Honourable Assembly, that all discontents, and grievances on each side, shall be happily removed, and a time shortly follow for the manifest discovery, and just punishment of such as have beene the disturbers of the peace, and quiet of both the Kingdomes; and the Almighty preserve us in this mind without faltring or dissimulation to promote those actions only which may tend to the maintenance, and encrease of his Glory, in all our counsels and enterprizes.

By this time *Veridicus* imagining hee had in some part discharged the office of a well-wisher, and impartiall friend to *Unita*, and her well minded Country-men (howsoever by some malevolent spirits, it might be sleighted, or not well accepted) sealed his letter, and sent it away, by an old servant of his, named *Plerophoros*. And hereupon returning to see how it went with his languishing patient, and to acquaint her with what hee had done; in the way it was his chance to meet with *Calopolites*, an old acquaintance of his, and one that was chosen to be of the number of the generall Councell that was newly assembled in the behalfe of *Albania*, and some necessary occurrences that much concerned her, and her sister *Unita*, and therefore was so well informed how the case stood betwixt them, that *Veridicus* needed not to make any new relation: to whom (though hee were in some hast by reason of the weight and multitude of businesse that did require presence) the plaine old man imparted, what came into his his mind for the present, though briefly, yet with tokens of some zealous earnestnesse.

O *Calopolites*, I know you to be understanding, and honest, (as your name imports) and that these two vertues are very requisite for the charge you have undertaken, whereby you need not be instructed in what concernes your duty therein: yet give mee leave to expresse what is expected of your friends,

and

and acquaintance, that you would be especially mindfull of what shall tend to the benefit of the Church, and the Glory of God, first by carefully heeding to the secret plots, and undermindings of *Idolatry*, for the encrease of Superstition, and Idolatry: secondly, by timely suppressing that *Luciferian* pride of such new Dogmatists, as would intrude themselves into the Eternall throne, and dispute of the extent, and manner of the divine secrets by Election and Reprobation; and question the equity of Gods Justice in its proceedings according to humane reason, by loving one and hating another before either good or evill was committed by either of them; and murmure secretly, that his creatures are in his hands, as the clay in those of the Potter, to make some vessels of honour, others of dishonour, according to his good will and pleasure in all things. Moreover, they would have you to consider how grievously *Albania* suffers in her Estate, by the extortion of the Usurer, and griping officer, by pride in the excesse of apparell, by gluttony, and idlenesse, through the multitude of Innes, Tavernes, and Gaming-houses: But I will not stay you longer with the inconveniences that grow from hence: you better can conceive of them, and apply fitting remedies: onely let me desire you that since the besome is put into your hands by his Majesties free bounty, that you would neglect no time, but be couragious (false fires and noyses, are bugbeares onely to affright children) and having cleansed the trash that lies in open view upon the floore, you would ransacke every little corner of this great house, and sweepe downe the spiders with their cob-webs of treachery and oppression from each window therein, plucking downe the nests of all swallow flatterers, from the top of the chimnies, and casting all the filth out of doores, shut them so fast, and locke them so sure, that no false key may be able to give admittance hereafter to any that would enter to defile these roomes againe.

Thus ended *Veridicus*, and *Calopolites* promised to be mindfull of what he had said, and so they lovingly parted, one to the Assembly, & the other to *Albania*, whom at his comming he found walking in her chamber, and his Lady *Aletheia* with her two kinswomen *Agatha*, and *Fidelia* in her company, by whom shee had beene much comforted. But when *Veridicus* (after due salutations to each of them) had acquainted her with

with what was past, and of the hopefull proceedings in the Parliament, and the conſideration of her cauſe, ſhee was beyond meaſure cheered with the pleaſing newes.

But *Alethia* the mean while was ſchooling *Agnes* a ſimple ſeduced virgin, which in her journey towards *Idolina* (by good chance miſtaking the way) fell upon this place and company, and liked them ſo well, that ſhe had no mind, ſeeing the times begin to alter (ſo hot was her zeale) to travell farther, but deſired to be entertained for ſome time in the houſe, and ſervice of *Alethia*. But *Agnes*, (ſaid the Lady) are you ſo taken up with this fond conceit, to find more holineſſe in *Idolana*, than in your owne Country? Do you thinke it any way commendable to take ſuch a long and dangerous journey, to kiſſe the foote of a proud Prelate (if that favour may be granted) and receive the benediction from a man of many infirmities? Silly girle! that canſt be perſwaded to call him thy Holy Father, who neither careth for God nor man: for he thruſts himſelfe into the ſeat of the one, and excommunicateth, and depoſeth the other, of what degree ſoever. If hee did feare God, he would not ſo derogate from his honour, and attribute ſo much to nature, Saints, Merits; Hee would not perſecute his ſervants under the name of Hereticks, for oppoſing his pride, and avarice, imputing ſuch errours of doctrine to them, as they neither acknowledge, but profeſſe the contrary, onely to colour his actions, and bring them into hatred with thoſe too credulous ignorants, whoſe beliefe is onely faſtened upon his elbowes. But what meanes it to ſay the *Athanaſian* Creed hath as much in it as is neceſſary to be beleeved, and yet to condemne thoſe of Hereſie, whoſe Creed with that of *Athanaſius* is all one? But truly hee doth not ſo much oppoſe their tenets, as defend his owne errours. It is not ſo much for any untruth of that they beleeve, as that with their Articles of Faith, according to Gods Word, they receive not alike his traditions (additions) withall, that they are condemned for Heretickes. Now ſee the equity of the man, and hereby conſider the holineſſe of your father, humble man, ſervant of ſervants, with a triple Crowne, and Princes for his lackies, riding in all pompe, or carried upon mens ſhoulders. Chaſt Prieſt, making marriage a Sacrament, but holding it leſſe ſinne for a ſhaveling to lie with a concubine, than to wed a wife.

What

What should I mention the toleration, and yearly vse of his publique stewes, or of the continency of his Votaries, and how salacious in their Covents, witnesse so many skulles, and reliques of murthered Infants. Religious Votary, that hast left the world for a cloyster, and renounced the riches thereof to sell Indulgences, graunt Dispensations, give Orders, and Titles, free soules out of a faigned Purgatory for meere charity, (for *Omnia venalia Roma*, was the saying of old) yea to allot so many yeares of pardon before the sinnes are committed! Temperate Saint, who counteſt it a true fast to abstaine from flesh, and the meane while to feast, and surfet on greater delicates! Holy Masse-monger, that speakest untruths in an unknowne language to the ignorant people, who comming to see what is spoken, and as little understanding what they see, worship they know not what! But good Lord! what monsters doth hee make of thy Saints? How many heads, armes, legges, and other members have they to be worshipped? how many garments? how many pieces of the holy Crosse? how many nailes doth he suffer to be adored? what abundance of milke had the Virgin *Mary* to be reserved unto these times, for the encrease of *Idolatrous* treasury? what an extraordinary worke of piety for the Angels to transport her pallace from Jerusalem to Loreto? Christian policy, to get what huge sums of money, by this or other lying Miracles? But how many Ladies are there whilst one hath her name from this Church, another from that? what strange Saints doth the Pope make? (and he can canonize so many as hee pleaseth) some of traytors, some of such as were persecutors of good men, and some of shadowes, coyned in the *Idea* of his imagination, and well suspected never to have beene more, than by the fabulous report of foolish Legends, which are commonly repeated in the Sermons of the Fryers, to withdraw the memories and minds of their hearers from the love of the sacred Oracles. But to heare what blasphemies, and absurdities are contained therein, any modest eare would blush, and the Reader that made conscience of truth, would be altogether ashamed. But why stir I this filthy puddle? what doth not this pretended undertaker to manage all things in heaven & earth presume? He can make of a creature a God, as of bread in the Sacrament of the Eucharist by the name of Transubstantiation: Hee can make

God!

God as a creature, by turning the glory of God into the similitude of a corruptible creature. This *Agnoa* is thy holy Father, so omnipotent, and so rare a wonder-worker. And I am not so much ashamed of thy grosse ignorance (that may well be called the mother of such devotion) but of great Potentates and worldly wise politicians (so well do carnall doctrines agree with great wealth, and projects) that love to be blindfolded, and stumble in the darke in such a Sunshine of the Gospell, and light of the truth, as shines round about them: and yet they (as that silly old woman in *Seneca*, though she were stark blind, would not be perswaded that shee could see nothing was caused onely by the darknesse of the roome, and no defect of her eye-sight) will make no question but that they only are in the right, and will maintaine the infallibility of their supreme guider, and defend with tooth and naile, lies and wonders, treasons and murders, by clipping of Orthodoxe truths with an *Index expurgatorius*, or harsh censure, and clapping in forged inventions, and manifest cannoods into many of those learned Authors workes, and treasure them up in the Archives of their Babylonish *Vatican*: that (according to the beleefe, and after the manner of their forefathers) they as the true Catholiques of *Verana*, are onely within the pales of the Church, and that all such as are otherwise minded are capitall heretiques, and worthy by sword and fire to be rooted out from the face of the earth, and the society of mankind. But thankes be to the Almighty that takes our part, so that (rage how they will) wee shall never be left wholly to their power, although for our sinnes they may prove sometimes (as the *Canaanites* to the children of Israel in those times) thornes to our sides. It shall be for a tryall to bring us to repentance, and cause us to sticke more neere unto our God, whom whilst wee onely serve will against all enemies tempopall or spirituall mightily defend us: but those which in this manner strive against him, are worthy in my judgement (I am not so uncharitable to have them drowned, and so to perish body and soule) to be set up to the chin in the mad mans poole, till they come to see their folly, and be capable of some recovery: and thus *Agnoa* (said shee) must you be dealt with, if you meane to stay here, or shortly resolve to recant your errours without delay, and declare your mind plainly without

any

any equivocation or mentall reservation. *Agnoa*, who was (as it seemes) of a very flexible disposition, and somewhat easie to be wrought upon, as having neither Sophistry, nor subtill distinctions, to set a faire colour upon a foule matter, nor impudencie flatly to deny, or contradict those apparent truths, which *Aletheia* had delivered; and being out of the sight, and advise of any *Erra Pater*, that might disswade her, promised to be ruled by their counsell.

When *Astene*, one of *Albania's* faithfull servants; and that was very carefull of her Mistresses welfare, and guilty of nothing so much (if tenderneſse of conscience in things indifferent be an errour) as of too nice restraint of Christian liberty, when she saw that *Agnoa*, whose breeding and condition did so much differ from hers, was like to be admitted for a fellow servant, she could not brooke it upon any termes, and was about in a passionate way, to shew some tokens of her displeasure, but that *Aletheia* (who well knew her nature) perceiving, and much misliking, by the way of prevention first began.

Astene (said shee) you need not be so much troubled (as by your countenance appeares) in that we have condescended to the request of *Agnoa*, wherein wee do neither approve, nor meane to beare with her ignorance and errour; but hoping some good may be wrought upon her by reclaiming her from her wrong opinion, and instructing her in the knowledge of the truth, I am sure you cannot be so much her enemy as to begrudge her the one, nor so uncharitable, as not to joyne your helping hand with ours in the other. Let not her simpleneſse cause in you either disdaine, or contempt, and consider that no one can presume to know so much, but that there is a great deale more to learne, neither need you be ashamed in somethings to be better informed. I confesse you are very zealous in your profession, and (I beleeve) without dissimulation (and there cannot be too much zeale in matters that concerne immediately the glory of God) but in some causes zeale must be moderated with discretion, when a circumstance may be used or not, and the worship of God no wayes lessened, or the more furthered thereby; in which respect Obedience is better than Sacrifice. Beare you with *Agnoa's* infirmities, as those which are stronger beare with your weakneſses. Consider, we hate no ones person, but their ill qualities; and

we judge [illegible]e to be so bad, as to deny him our prayers, and endeavours for his amendment. His obstinacie (when there is occasion) shall not diminish our charity. Wee do not detest *Idolans* so much, as not to desire, or be glad of her reformation in Doctrine and Manners. We depart only from her corruptions, as she is departed from the purer times, and Primitive Doctors. We goe no further from the falshood of her traditions, but as wee may come neerer to the truth of Gods Word. I wish her Doctrine were as consonant unto ours, as ours is to the Scriptures, and so agreeing with Us in Ceremonies, as we are different from it in superstitions. Wee do not any good we do the more as in opposition to her, but because it is commanded; and do not take the contrary of her actions to be the best rule to square our devotions. Wherein shee erres not from the truth, wee may not dissent from her. Who would hate the good conditions of any man for the rest of the bad qualities in him? Who would fast the rather, or eate fish onely upon Fridaies, if the Papist should eate nothing but flesh that day? or who would make invitations the sooner upon those dayes designed by our adversaries to abstinence? Or, what Minister of the Gospell would be the lesse scrupulous to say his Service in white, if he did know a Priest of *Idolans* without Cope or other like Vestment to say his Masse in blacke? What hinderances are decent garments, and gestures of the body to the devotions of the heart? whilst I pray with understanding, heare for my edification, worship, and give thankes in spirit and truth? The habit may present it selfe to my eyes, it is the Doctrine shall goe to mine heart. Outward shewes and ceremonies, have their externall respects, and serve as handmaids to wait on, and not to sit downe with Religion their Mistresse. Now for these acts of indifferencie, shall not I doe what is good and commendable, because the ill minded abuse the same act to Will-worship and Superstition? The Heathens of old had their Altars, Sacrifices, Temples, Priests. Did therefore the Patriarches, or Gods people of those ages abstaine from the worshipping of God by Sacrifices upon Altars by prayers, and invocations in Temples, by their Priests: But as wee may not leave the use of any lawfull thing for the abuse of it, so we may use a good thing in the same manner the wicked doth without offence, nay we should offend if wee

did

did do it otherwiſe. And therefore if any Papiſt make his Prayer to God onely in the name of Chriſt, I may not pray otherwiſe. As farre in his Creed as hee goeth with the Word of God, and Orthodoxe conſent, I am to goe hand in hand with him. Nay if the devill himſelfe confeſſe Chriſt to be the Sonne of God, my confeſſion therefore muſt not be otherwiſe. Perchance you are afraid by yeelding obedience to theſe indifferent ceremonies in reſpect of Religion you ſhall give offence to a weake Chriſtian. But is it convenient that to fancie one you ſhould diſpleaſe a multitude, or for feare of offending the Subject, care not to diſobey the command of your Magiſtrate? Shall not I bow or kneele to God in the performance of holy duties, for feare leſt I give ſuſpition of Idolatry, becauſe the Heathens uſe this geſture in their Idolatrous adorations? Shall I not looke towards the Eaſt when I pray, becauſe the Pagans worſhip the riſing of the Sunne with their faces t rned that way? nor to the Weſt for feare of Judaiſme? to the North, leſt I ſeeme to reſpect the witches of *Biarmia*? nor to the South, leſt I be thought to favour the impoſture of *Mahomet*? Which way then ſhall I turne mine eyes when I worſhip? God ſees every where, his eyes are upon all the quarters of the world alike. What diſorder, *Aſtene*, would there be in Religion, to teach and allow obedience unto Princes, and yet reſerve a liberty to our ſelves of infringing his equall Lawes, and make ceremonies to be of the ſubſtance of Religion by denying an indifferencie in them, whileſt they trench not upon the rights of our beliefe, nor againſt good order, either in quantity or quality? Suppoſe the ſame, as I ſaid before, to be uſed by Idolaters, yet was *Aſa* and other Kings of Iſrael commended for pious: neither did the Prophets forſake their country or charges, although the high places were not taken away with the abuſes preſently. O *Aſtene*, diſdaine not the Church for her ſpots. Stumble not at ſtrawes to the griefe and diſturbance of Chriſtian peace. If your owne Conſcience cannot yet perſwade you of the truth of theſe things, ſeeke not to be maſter of anothers liberty, nor forſake not the ſociety of the Church, where there is agreement in the chiefe materials for meere circumſtances and formes. And where find you any preciſe Text for ſtanding more than kneeling, or for wearing of a blacke coat rather

than a white ſurpleſſe. In theſe things it is not good to be overwiſe: and if any will be contentious (ſaith not the leaſt of the Apoſtles) we have no ſuch cuſtome, nor the Churches of God. Be not ſo curious whilſt you view the Threſhold, to neglect the inſide of the Temple: and whilſt you quarrell at what ſeemes wanting, you become ingratefull for what you have. Be thankfull for the free enjoyment of the meanes of ſalvation in the Word truly preached, and Sacraments duly adminiſtred. Hereabout ſpend thy thoughts, imploy thy meditations, & accordingly bend all thy endeavours, & practiſes. Leave the government of the ſeverall Churches to their owne Magiſtrates, to whom it appertaines. Sticke not at names and degrees of authority in the Miniſtry, according to the eminencie of their gifts, and the bounty of their ſuperiours. If ſome be Doctors, other Paſtors, and Teachers, of a meaner ranke; if ſome be as Elders to rule and over-ſee, others but as Deacons and Miniſters, to be ſet on worke in the Lord's vineyard; all are but ſervants alike to their great Maſter, who doth imploy them, and muſt pay them their wages. A Biſhop, and every Miniſter have different reſpects in their functions concerning the Ceremonies, not the Doctrine of the Church: If they have any dignity above their fellow Embaſſadours, they have the greater charge impoſed upon them, and they exerciſe not Lordſhip over the Church, but as brethren rule with all humbleneſſe and integrity. And as their places are greater, their life and converſation is more illuſtrious: for they are as lights ſet upon the top of the hill, that they may be ſeene fartheſt; they are as eares and eyes, which members are placed in the higheſt part of the body, becauſe they are of chiefeſt uſe in the ſame. If they be not rightly qualified, as they ought, nor diſcharge the truſt committed unto them, as they ſhould, their title, and dignity will be more for their condemnation, than their excuſe, and when the time of account commeth, that every man ſhall receive wages according to his worke, their candles ſhall be put out: when others that have beene more diligent and faithfull in the employment of their talents to their Maſters beſt advantage, for five ſhall receive ten; and in them the prediction of the Prophet ſhall be truly accompliſhed, They that be wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe, ſhall ſhine as the Starres for ever and ever. Now

Now *Astene*, I have beene the longer in my speech, not to divert, but to direct thy zeale. and I must needs commend this in thee, that thou art not lukewarme in thy profession: but I hope thou art not so much conceited of any perfection in thy wayes, as that thou needest not information: nor of so little charity to construe these instructions in the worst sense, as to be swayed more by the custome of the times, then the validity of truth and reason.

Aletheia had scarce ended, when *Neophytes* (who was there attendant, and desired to be retained for a Chapplaine to *Albania*) saw that *Astene* was thus reproved, who had so often taken exceptions (and not without cause) to some wild courses of his, and that she could not well reply to the reasons of *Aletheia* without cavill, or impertinencie, could not refraine from smiling, and withall to upbraid the modest virgin (which hee of all others had least reason to do) with the strictnesse of her opinion; and now over strait laced *Astene*, sayes hee, you that are so precise, and such a Puritan, have you nothing to say in the defence of your owne cause, and yet presume to be an instructer of others? But when *Aletheia* perceived that *Astene* was much abashed at his reproofe, and that hee triumphed upon her weaknesse, not for any love to the truth, but the more to bolster up his owne loosnesse, Fie *Neophytes* (said shee) I am ashamed that a man of your profession and parts should be thus light in your actions, and uncircumspect in your speeches. I see you do not consider the dignity of your calling, nor the duty of your charge; the one doth require more gravity in your carriage, the other more charity in your words. Ministers cannot be too cautious in their speeches, and should be as children and lambes without offence. A jest or scurrilous word towards the meanest of your brethren, should be as farre from your tongues, as malice from your heart. It is more uncouth (said one well) to see a Minister wanton, or light in discourse, or behaviour, than it was for *Socrates* to ride upon a sticke with children, or for old grave *Cato* to learne to fiddle. If *Astene* have offended (and her offence is the more pardonable, because not wilfull) it should be your part to pity her weaknesse, not to make sport of it; and seeke to informe her judgement better, by mild and loving admonitions, rather than to grieve her, or make her any way contemptible by

your ſcorne. But why tell I theſe things to you that know them ſo well, and teach them to others? But here *Agnoa*, who all this while had beene very attentive to what was ſpoken, could be no longer ſilent. The truth is (ſaid ſhee) the common report is ſuch in *Idolana*, that the Preachers in *Verana* have as many Beliefes as Sects, and almoſt as many Sects as heads, ſo that every yeare they coyne ſome new point of Doctrine, and their Miniſters, which are the ſetters abroach, and teachers thereof, do leaſt of all beleeve what they teach, for the moſt part are ſo licentious in their lives, and given to their eaſe and liberty, that it cannot be thought that they thinke that to be true in their hearts, which they ſpeake with their tongues. And this is the cauſe that many in *Idolana* are deterred from conſenting with you in opinion, or of joyning with you in practiſe. Stay, *Agnoa*, not too faſt, ſaid *Aletheia*, the worſt ſpoake in the wheele creakes firſt: you are too credulous of reports, as of other your ſuperſtitions: and where you have the leaſt hint of any thing to worke upon, you will make of mole hils mountaines. I cannot excuſe the courſes, nor conditions of many in *Verana*, that by the manner of their living lay themſelves open to cenſure and ſcandall. There is no Pomegranate wherein there may not be ſome graines rotten, but what is this to the ſound fruit? But if you will be impartiall, and looke upon the manners of the Prieſts, and fraternities of moſt orders in *Idolana*, you ſhall find them farre to tranſcend in number, and nature the worſt of ours, and in ſome ſort to juſtifie their actions: but the corruption of manners (that they ſay and do not) doth not proceed from the purity of Doctrine in any profeſſours, nor the more prove it. I ſpeake not this to extenuate the faults of our Miniſters, or to aggravate thoſe of the Prieſts in *Idolana*. Where there is corn, there will be ſome tares in all fields; and for the diverſity of Sects, that are imputed to the diſgrace of *Verana*, whilſt our differences are about matters of circumſtance, and not of ſubſtance, let the ſcandall returne from whence it came, and *Idolana* keepe it home to her ſelfe; whilſt her Doctrines are as many as her errours, and her errours ſo many, that it would require more time than I meane to afford in counting the leaſt part of them.

But *Neophytes* (ſaid ſhee) I would nevertheleſſe have you to

be

be very carefull of your wayes, to be in no wise Cynicall, or surly in your carriage towards the meaneſt; that you give no juſt cauſe to the enemy to ſpeake ill of the truth by meanes of your converſation. Nor you, *Aſton*, to wrangle ſo much about a ceremony, that the Doctrine be ill ſpoken of by your wilfull oppoſition. And I would have both preferre the Glory of God, and the generall good of the Church before any private pleaſure or reſpects: and ſo farre condeſcend to comply with each others weakneſſe, as God be not diſhonoured, nor the parcell of truth betrayed to the obloquy of the common enemy. And thinke not *Neophytes*, that I uſurpe this liberty of ſpeech to diſparage your worth or calling: I know it is the moſt honourable of all others, and they that imploy themſelves diligently therein are worthy of double honour. You are, (if rightly qualified) the Embaſſadours of the moſt High God, and King of Kings, and cannot be ignorant what care and circumſpection there is required of Embaſſadors in their words and behaviour, leſt they be diſreſpected for the one, and their judgement queſtioned for the other. You are termed the *Lights of the Word*, and your light muſt not be hidden under a buſhel, but ſo *ſhine before men that they may ſee your good workes, and glorifie your heavenly Father*. Your light muſt be cleere as burning, for the candle muſt be ſet on a candleſticke, and not have too much ſnuffe in it. You are called the ſalt of the earth, and therefore ought to be ſeaſoned with ability of knowledge to teach, with holineſſe of life to give example, that you may be profitable to the Church, both by *Doctrine* and *Converſation*. You are named Shepheards, to lead your flocke in the right way, and to feed them in the beſt paſtures. You are Gods husbandmen to dreſſe his vineyard, to worke in his harveſt; (*the harveſt is great, the labourers are few*) your time is but ſhort, your diligence muſt be the more in your ſtudy, in the Church, in viſiting the ſicke, and in all other practiſes of Piety, and Charity, that come within the compaſſe and verge of your charge. But beware eſpecially of *Covetouſneſſe*, and ſeeke more the gaine of your peoples ſoules to God, than of their goods to your ſelves. If they be forgetfull of their duties, be not you therefore of yours. Be not tranſported with paſſion, and no unſeemly, or uncharitable ſurmiſes in your Doctrine, nor conſume your precious time in invectives

vectives against the persons of any, or in disquisition of impertinent truthes, new opinions, schoole querkes, or needlesse controversies: but let the end of your calling alwaies have the chiefe place in your thoughts, and endeavours. And when you are in the Pulpit, you must have a grounded assurance for what you deliver: I would have you strive to speake to the understanding of the Auditory, rather than to shew the strength of your understanding: to deliver such matter as may be more for their edification, than your owne applause: may more benefit the heart, than fancie the eare, and shew that you seeke more to profit, than to please. So whilst you strive to glorifie God, and do good to his Church, you shall find your reward to be great, and your paines at last throughly recompenced: and therefore *Neophytes*, I hope you will take this advice in good part, and though you know better, what belongs to the discharge of your office (I should count him an unworthy Minister, that is ignorant of that which hee hath undertaken) it cannot be displeasing unto you to be put in mind thereof, and to see what a friend thinks of it. I could say more, but you are of understanding to conceive what I would by the premises: and I could say no lesse, such is the love and esteeme I beare towards the encrease of religion, and honour of the Church.

But no sooner had *Alethea* concluded this speech, when the noyse of the people (hearing of some hopes of *Albania's* recovery) that were come together to visit her, was so great, and their desire so earnest to see their Lady on foot, whose health did so much concerne the safety of their estate, that *Albania* must of necessity present her selfe to the sight of all, and therefore shee (glad Lady) descending into the great Hall, where they waited her comming, and having received their presents in signe of gratulation, she lovingly thanked them all; and after a short exhortation to them to continue in love and amity amongst themselves, she dismissed them with great content: but a few of the better sort shee caused to stay, and led them up to the Chamber where *Alethea* was, to whose knowledge and acquaintance shee presented and commended them, as some of her sincere friends, and true well-wishers.

Alethea who could soone dive into the disposition of each nature, and knew how to accost each sort with a due respect, giving

giving to every of them a kinde salute, after some pause, when she beheld that they earnestly fixed their eyes on her, and were silent, and attentive to heare (for *Albania* had before prepared them to that purpose, and requested *Alethes* in their behalfe) what she would say or command, to give both satisfaction, she thus began.

My Masters and Friends of *Albania*, happy in the enjoyment of a gracious Soveraigne, and a fertile Country, I must needs commend your love to *Albania*, and care of her welfare. And to tell you the truth, she hath beene of late afflicted with a great distemper, and though the case be much better with her than it hath beene, through her Princes bounty, and the confidence she hath in the faire proceedings of a generall Assembly: yet the meanes of a perfect cure and restitution of her to her former strength, lyes mainely in your care, for the performance of such duties towards God, and your King, as Religion, and loyalty bindes you to. And give me leave, since you offered me the occasion, to tell you without flattery, that the chiefe roote of all your miseries is in your selves; and therefore, I would not have you out of any selfe-love, or sinister respect, wholly to lay the burthen of this great mis-happe befalne to *Albania*, upon forraine or higher causes, (though these may be made instruments thereof, justly for your punishment) nor for the remedy to depend principally upon any earthly meanes, no not the Policy and Honesty of the wisest heads in your Assembly, (their knowledge and power is but humane, they are men, and may erre) but you must looke home, and reflect your thoughts upon the consideration of your owne wayes for the one, and with humble mindes, lift up your mindes higher, to be made partakers of the other. There is a just God above that hath beene, and daily is, offended with your hainous miscarriages, and wherein have not the best of you, some wayes offended his Divine Majesty? Of ill thoughts and secret transgressions, you are most conscious your selves, but those vices which walke in publique view, and are acted in open face of the Sunne, amongst all sorts of people, more or lesse, doe convince the truth of what I speake, and to which your owne consciences cannot but be witnesses. Is not Idolatry growne to that heighe, almost to countercheck true

Religion amongst you by the encrease of Popery. Are not the Articles of our Beliefe questioned? Is not Religion minced, and new fashioned by some that take too much liberty, to dally with matters of conscience? I appeale to those which are learned, which are like the Sunne, whose brightnesse all admire, but no one can endure to looke upon. Briefely, I cannot stand to make a catalogue of vices; Is there not much murmuring, distrust, and oppression in your griping Usurer, and covetous Officers? Is there not excessive Pride, covetousnesse (which *Aristotle* in his Politiques calleth the Extremity of Poverty) gluttony (with lust and idlenesse, its consequent) in the wealthy? Is there not much malice, envy, and ambition, in such as so greedily seeke after preferment and promotion? Is there not too much equivocation and falshood in the Tradesman to sell his wares, and vent his commodities? Is there not too much blasphemy, cruelty, and rapine in the Souldier, that followes the warre in a desperate mood, onely to kill or be killed? What contention and multitude of Lawsuites for want of Charity, doe abound in every corner? How hard hearted are many, in giving of almes, or relieving the wants of a distressed Brother? What neglect and formality in Gods Worship? How unaccustomed and dull are the spirits of most in the performing their ordinary workes of Devotion, and about Religious Exercises? I doe touch at the heads: There are so many instances, and so well knowne to you of particulars, that I shall but needlesly trouble you and *Albania* with their repetition. But instead of avoyding such and the like abuses, many are come to this height of impudence, as to shadow their vices under the habit of vertues. Drunkennesse passeth with them for good fellowship: Prodigality is termed bounty: Covetousnesse misnamed good husbandry: Ambition hath the note of a brave mind and gallant spirit: Revenge is cryed up for the marke of valour and preservation of Honour: Pride is accounted fashionable handsomnesse and decency: Extortion and Oppression denote much policy and worldly wisedome. When, on the contrary, in religious matters, Vertues are commonly defamed with the shame of their opposite vices: So he that is Zealous in his Profession, is counted factious: He that reproves the sinnes and enormities of the time, a busie-body: If a man

partake not in leudneſſe with ſuch as tempt him to beare them company therein, 'tis by reaſon of ſome ſelfe-conceite: If a man put up an injury, ſuffer an affront, he is eſteemed a Coward, or of a baſe ſpirit: If he be liberall to thoſe that want, he's a waſter, and careleſſe ſpender of his eſtate, and may want himſelfe before he dye: If he be temperate, continent, and ſpend not his time jovially in merry company, and paſtime, he is thought to be proud, ſingular, or melancholicke: His Devotion is condemned for hypocriſie, his reproofe goes for malice; what is reaſon in others, in him is but opinions: Whereas the ſame man, would be but flatter, and humour men in their conditions, beare with their manners, and applaud all their courſes, this were the onely man, and worthy all reſpect. I ſpeake not theſe things, as accuſing you to be guilty, although I know, you are ſomewhat too conformable to the times, and too much ſeeke your owne eaſe. The publike good is more in your talke, but I doubt me your private gaine is more in your aime. But if it goe not well with the generall, your eaſe muſt needes be lamentable. And therefore, I would have you timely redreſſe ſuch errors, as you finde your ſelves to be moſt guilty of, and reclaime others by your counſell and perſwaſions. You muſt not make any arme of fleſh your ſtay, nor lay any falſe grounds in your imagination, that if things ſucceed according to your fancy, all will be well. Whilſt God is offended, nothing can continue long well: therefore he muſt in the firſt place, and at all times be ſought unto, by teares and Prayers. You muſt meet him with red eyes, blubbered cheekes, pale viſages, penſive ſoule, proteſtations of humility, importunities for mercy. There muſt be a true humiliation for ſinnes paſt, a ſetled purpoſe of amendment. You muſt pinion the wings of all high conceites of your owne worth, and expiate fore-paſt vices, with a ſacrifice of the contrary vertues: And then I will aſſure you, that if all the forces of the world were banded againſt you for your overthrow, if all the ſubtill braines, and politique *Machivillians* of *Idolons* were ſet together on worke, their cloſe or open plots to ſubvert your Religion, or endammage your ſtate, ſhould prove but ſpiders webbes or twiſts of hempe with *Achitophel* and *Haman*, to choke their Authors: You ſhall enjoy your Liberties, Priviledges, Religion, Peace,

with as great freedome as heretofore.

And now in the second place, I must advise you, as you be carefull to give unto God those things which are Gods: so to render those things which are *Cæsars*, unto *Cæsar*; custome to whom custome, tribute to whom tribute belongeth. You must acknowledge (as loyall Subjects) that your King is Gods supreame Deputy, set over you to rule and governe you in all matters, Civill and Ecclesiasticke. You may not prescribe him, in what manner you will be ruled, nor by what meanes. You may contest with him, if he offer wrong, by way of Supplication, and not of Dispute. If his Commands be just, you must willingly obey them: and herein what he enjoynes strictly, you must, according to the utmost of your power, readily put in execution. But if he command any thing directly against the glory of God, the contrary of which God commands, *Whether it be better to obey God or Men, judge you.* But in this case, there must be sufferance of the penalty, and no resistance against the authority of your Prince. And for the wrong he seekes to doe you, you must seeke to God, to set him in the Right, though he take away your Liberties, Goods, and lives, contrary to all Lawes and Equity: Yea, even to those, the performance of which (though by force he may not be constrayned) in Conscience he is bound. Yet you must not curse him in your heart, nor touch a lap of his garment with such a thought, for he is the Lords Anointed. But what spend I breath in these things? You have a Religious and gracious Prince, one that is zealous of Gods Glory, and will be carefull of your good. You need not feare that he will be perswaded to any thing that shall oppose the one, or hinder the other. He will not wrong his owne Soule, to hurt you in your Estates, or Persons. Hee well knowes, that though he is not to be accountable to men, he hath a wiser, and stricter Judge (if he doe not execute the charge committed unto him, in some sort as he should) will call him to account at last, because this High place and Authority over others, was not committed unto him for his owne pleasure and ease, but for his Masters glory, and the benefit of the Church. And therefore, Prayers and Supplications ought to be made incessantly unto God, for his preservation and safety above all others: For where the Prince is good, that people

ple of all others have moſt cauſe to rejoyce, and bleſſe God for him, and ſtrive to pleaſe him in all his juſt deſires. And in this reſpect, it muſt be farre from you to wiſh him any ill, to ſpeake of him without beſeeming reſpect, much more to joyne in any councell or confederacy with his enemies, and moſt of all to take up armes, except at his Command, and for his defence. You ought not to murmure againſt his proceedings, nor ſpeake ill of his Officers, or Commiſſioners, upon every ſleight ſuſpicion.

Charity will counterpoiſe the diſtractions of many occurrences: but raſhneſſe, and inconſiderateneſſe in judgement, is an impetuous Paſſion, which beares downe all Reaſon. When things goe not as they ſhould, and you know not who is in blame; cry downe no man meerely upon report, but leave offenders to the tryall of the Lawes, by their competent Judges. But when you are required, or any thing comes to your knowledge, which may prove dangerous to the State, not to be partiall in Affection, to tremble at the ſight of a high Tower, or guild a mudded wall, or feare the countenance of any man; (For time and juſtice will weare out the dreames and plots of wicked policy, and ſtrengthen the faire proceedings of Truth and Honeſty) but boldly and impartially to diſcover what you know. And whenſoever it ſhall be thought fit by the States and Commons, and that the Kings neceſſities and occaſions ſo require, to be furniſhed with a ſupply of monies; that then without further queſtion, you cheerefully contribute what ſhall be ſo impoſed: And by your voluntary benevolences, as time and your abilities ſhall give you leave to teſtifie that true affection and love to him, which you pretend.

And theſe ſupplies will be with farre greater eaſe diſburſed, if you pleaſe to ſubſtract but ſomewhat from your ſuperfluities: turne ſome of your exceſſive and often feaſtings into faſts, or fewer diſhes: take ſomething from the price and trimming of your garments. Uſe ſuch as may ſerve for decency and convenience: but be not like Antiques or like Apes to follow every new faſhion. Reſtraine ſomewhat from your gamings and expences of idle houres. Your appetite ſhall be never the leſſe ſatisfied, and your bodies more healthy. Your attire according to your degree and calling ſhall not a jot be the more

indecent, nor your bodies the leſſe warme.

Beſides, the more Velvets and Silkes are forborne, our owne cloathes ſhall be in weare, and the poore better ſet on worke in making of them. You ſhall finde wayes enough of more thrifty recreation, and have more comfort in the redeeming of your pretious time, then in any miſpending of it. And now I have ſhewed you my adviſe as plainely as I can: and (it being my uſe, howſoever it be taken, to doe good unto all, as occaſion ſhall be offered) as I held my ſelfe in duty bound. And with this ſhe pauſed, and they that heard her with great content, tooke their leave, with promiſe for their parts, and in the behalfe of the reſt that were abſent, to be more carefull of their carriage, and reſpectfull of their duty towards God and their Soveraigne.

Alethea, likewiſe would have taken her leave of *Albania* for ſome time, ſeeing her well onwards on the mending hand, but was interrupted by an occaſion, which was unworthy her ſtay, or the relation, but that you may ſee what crueltie there is in the nature of a covetous wretch.

Thus it happened, *Albania's* ſervants hearing a great lamentation and cry at their Ladies gate, went forth to ſee what it meant. Where they ſaw two Sergeants dragging a poore man to priſon for anothers debt, who deſired that *Albania* would take ſome pity on his caſe, and his Wife, and Children that made this great moane, with earneſt entreaties and teares beſought the like. Whereupon one of the ſervants called *Eleor*, ran in preſently, and acquainted his Lady with their requeſt, who being ſtill ready to further a worke of Charity, (and the rather becauſe *Alethea* was then in place) gave preſent command that they ſhould bring the Priſoner, and the party that ſought this extremity againſt him, to her preſence, and ſhe would requeſt *Alethea* to be Judge in the cauſe: ſo by vertue of her command, the parties were both brought where the Ladies were. And truely the covetous wretch would not by any intreaties have beene perſwaded to have come of himſelfe, ſo much did he abhorre the company of ſuch as were charitably minded, and was ſo afraid to looke Authority in the face: but by the way he could not forbeare curſing, and ſwearing, with fearefull imprecations, that hee would not loſe a penny by any man. In the meane while, the poore man

man had acquainted the Ladies that the debt was none of his owne; but that he had ingaged himselfe by Bond to see him paid: that the debt was but small at the first, but that it had runne on so farre, that the Use exceeded the Principall: and the Creditour might have had his money long ere this, but that he was careleſſe to take it in upon his Security, and intended when he ſaw time to take his beſt advantage: and that he now ſued him (whiles the Principall had wherewith to ſatisfie) who was unable, if he ſhould ſell all he had, to pay ſo great a ſumme, and if he were laid in priſon, his Wife, and Children were quite undone. This hard caſe of the poore man, and cruelty of the other, drew teares of pity from the eyes of the compaſſionate Ladies, and with all anger and diſdaine, forced a red colour in their cheekes. Thou unnaturall wretch (ſaid *Aletheia*) what moved thee to be ſo hard hearted againſt a poore man that owes thee nothing, nor hath any thing to pay?

The cruel *Phaon*, for ſo was he named, as wretched in condition, as crooked in limbes, and wrinckled in countenance, as miſerable in ſoule and poore in goodneſſe, as ragged and patched in garments, could not deny what the poore man ſaid, nor would make any direct anſwer, to what was demanded, but ſtill he inſiſted upon this tone, *Give me my money*, I will have the forfeiture of my Bonds, and Mortgages, I will be paid the Intereſt of my monies to a Farthing. To a farthing! (ſaid *Aletheia*) is this thy Religion? Religion! (replyed he) tell them of Religion that care for it, *Let me have my Money*. Vile Atheiſt (ſaid ſhe) doſt thou preferre thy trash and pelfe before the Service of God, and thy ſalvation? Yea (ſaid the Ideot) that I doe, and before Heaven alſo. This world I know, that other I doe not. God graunt me to live ſtill on earth, let him keepe Heaven for himſelfe. Speake of me what you will, ſo I may gaine by it. If you be all hanged or drowned, I care not. Let this poore foole that had no more wit, but to bring himſelfe within danger of my mercy, rot in Priſon. Let his Wife and Children ſtarve, let all his friends curſe me, I ſhall thrive never the worſe. Theſe, and other like devilliſh ſpeeches this Earthworme uttered, ſo that *Albania* paled, *Aletheia* was ſore affrighted, and both could not endure to heare the Monſter any longer, but commanded the

poore.

poore man to be set at liberty, and sent him home with some gifts to boot.

Alethea would have given some counsell to the wretch, but thinking it not fit at this time to cast Pearle before Swine, she bid them cast him out upon the Dung-hill among his companions, and in the meane while keepe him there, till some other punishment might be devised for him, and such like, by the Honorable Court of Parliament.

And surely it would draw a great blessing upon this Kingdome, if his Majesty and Councell would take into their consideration the cruell wayes of oppression and vexation used toward the poorer sort, and other by those who, that they may raise a great estate to themselves, care not how they come by it, though it be with the ruine of whole Familes.

But whilest the Ladies were thus disquieted by the late event, *Chronos* was come in post to fetch *Alethea* to the generall Assembly, who at this time greatly needed her presence. Who presently went away with him, having taken leave of *Albania*, and left her in the company of *Agatha* and *Fidelia*, and many other of her trusty servants, to whom *Albania* committing the care of her affaires, and shutting the doores of her Chamber, lay downe upon her Couch a while to take some repose, and being laid, fell into a sweet sleepe. But the Ladies that staid by her, rejoycing that their Lady tooke her rest so quietly, and that a small noyse would not awake her, tooke each her Instrument, and having plaid a while thereon, and seeing *Albania* stirred not the while, began altogether thus to sing.

COme Sions Singers, sit all round,
And each with voyce and instrument,
The sweetest straines of musicke sound,
That Art, or fancy can invent.
And all together lowdly sing
The praises of our Heavenly King.

Like-

Likewiſe ye holy Shepherd ſwaines,
Well skill'd in Songs and Temple-layes,
Whileſt that your flockes graze on the Plaines,
Chaunt hymnes unto Jehovahs praiſe.
And let the Quire with Eechoes ring
Of praiſes of our Heavenly King.

Deare Herauldes of our God proclaime,
In thoſe aſſemblies where you meete,
The joy of our Hieruſalem,
With Hallelujahs publiſh it:
That all which heare the ſame, may ſing
The praiſes of our heavenly King.

Each age, each ſex, and each degree,
That love their King, the Church and State,
Thoſe hopes return'd with joy may ſee,
Were almoſt gone and loſt of late.
Then have not all juſt cauſe to ſing
The praiſes of our heavenly King?

Me thought of late mine eyes did marke
A gentle dove fly through the ayre,
With Olive branch, when the ſhrill Larke
To heaven-ward flew chirping, where
Angels and Saints in Anthemes ſing
The praiſes of our heavenly King.

Cheare up ſad hearts and you ſhall ſee
All ſtormes of feare will ſhortly ceaſe:
Your ſighs to ſongs ſhall turned be,
And tales of warre to tunes of Peace.
Inſtead of mourning all ſhall ſing
The praiſes of our Heavenly King.

The Winter laſts not all the yeare,
The longeſt night muſt yeeld to day,
When that the Sunne begins to cleare,
All miſts and clouds muſt packe away.

And now is time for us to ſing
The praiſes of our Heavenly King.

Sleepe on Albania, *worthy Dame,*
And in thy Princes grace be bold;
Thoſe wiſh'd thy woes ſhall find their ſhame,
Their plots of miſchiefe will not hold.
They now ſhall waile, but thou ſhalt ſing
The praiſes of our heavenly King.

God bleſſe King, Lords, and Commons all,
With hearts true love, and mindes conſent.
Let no miſchance to them befall,
Whileſt that they ſit in Parliament.
So ſhall King, Lords, and Commons ſing
The Praiſes of our Heavenly King.

AND now *Albania*, whether ſatisfied with the ſweet repoſe ſhe had taken, or wakened with the pleaſant muſicke of the voyces, ſtart up as from a trance with this joyfull Acclamation.

Ah happy *Albania*, happy Soveraigne, and happy *Unita*! and this ſhe uttered with a moſt chearefull countenance (the Index of a like heart) and hereupon pauſed; when to her Ladies deſiring to know the reaſon of this her exultation, ſhe thus replyed, that ſhe had great cauſe to ſpeake what ſhe did, finding her ſtate ſo well amended in all parts, and ſhe could not in few words expreſſe the comfort ſhe felt, and conceived by this alteration, and thought ſhe ſhould be hardly able to put a temper to the exceſſe, but that the remembrance of her former grieſes and miſhaps, and the danger of relapſe, through a careleſſe ſecurity, together with thoſe concernenences towards her Lord and Maſter, in reſpect of her duty and due ſervices in a moſt exact obedience, required a moderation in her delights, and a circumſpection in her behaviour, but fearing

ring ſhe had ſomewhat exceeded, and had beene too paſſionate in the expreſſion of her late complaints (which ſhe imputed to the tenderneſſe of her nature, having not of a long time beene uſed to ſuch changes) ſhe deſired the favour of the beſt interpretation, proteſting withall, that howſoever her ſpeeches might ſeeme to ſavour of too much bitterneſſe againſt ſome delinquents, her aime herein was not to particulars, nor ſo much againſt the perſons of any, as their offences, and therefore deſerved the greater pardon; and well conſidering that *Humanum eſt errare*, ſhe hoped the parties guilty would not be ſo deſperate to proceed on farther in thoſe wicked courſes, ſo clearely diſcovered, but ſpeedily retire, and caſt themſelves downe at the feet of his Majeſties clemency, and make ſome recompence to the injuryed parties, by their ſincere amendment, and provident endeavours for the common good: and as for thoſe loyall hearts (the conſtant friends and joynt purſuers of hers and her ſiſters welfare) and un-interrupted happineſſe (having eſcaped the ſtorme at home by the miraculous providence of the Almighty Lord,) ſhe deſired them to be nothing the more ſecure in their vigilant care of future occurrences, having alwayes a provident eye, both at ſhore and to ſeawards, for the timely prevention of ſuch inconveniences as might ſteale on them in their owne, or be intended againſt them from forraine parts. And now *Veridicus* was returned from the Aſſembly, and upon notice was quickely admitted, where he much rejoyced to ſee how the cauſe ſtood with *Albania*, and deſiring to have ſome conference with her in private, the Ladies gave place, having firſt demanded how things went and received onely this anſwer, Good Newes.

Which the Lord long continue to his glory, the Kings honour, and the Kingdomes ſafety.

FINIS.

An Explanation of the reasons for some of the Appellations in this Treatise contained.

Albania, *From the white cliffes.*
Megala, *From the large extent.*
Aquilina } *From the Ensignes of the Eagle, and Flower de*
Liliana } *Luce.*
Verana, *From part of Christendome, which professeth Religion according to the truth of Scripture.*
Regicida, *From the doctrine of King-killing.*
Idolana, *From the frequency and diversity of image-adorations in that City.*
Agatha, } *The two properties of a good Servant, according to that,*
Fidelia, } Well done thou good and faithfull Servant.
Agnoa, *From that the Papists hold ignorance to be the mother of devotion.*
Astene, *From the tendernesse of Conscience about things indifferent.*
Sympathia, } *From the requisites of Charity, and true Com-*
Agape, } *passion.*
Sophia, } *From the conditions of wisedome and modesty, necessa-*
Sophrosyne, } *ry for such as are employd in Embassages.*
Plutos, *From the inordinate love of gaine, and devillish wayes for attaining of the same.*

The other denominations so speake themselves, as they need no further explication.

Soli Deo laus.

17

DOLEFVLL

NEVVES

FROM

EDINBOROUGH

IN

SCOTLAND.

Being

ent to *England* in severall Letters, shewing in vvhat danger the City was, upon the 28. of *November*, being a generall Fast proclaimed there.

ALSO,

ld Newes from *New-Castle*, being a true *Relation* hovv the Major thereof going to visit the Coale-pits, accompanied by the Aldermen, was by a Dag wounded, and one of the Aldermen in a Pit drowned.

ch Lamentable and Mournfull Newes from *Ireland*, in the County of Monnoham, of what cruelty was used to a Lady, and how a Minister was hanged by the Rebels.

ewise, the E[illegible] of the Earle of Tyrone, by the Rebels, being a true Relation how Dublin was besieged, by him the treacherous Earle of Tyrone: but beaten backe by the Lord *MOORES Companies.*

Printed for William Field, 1641.

LETTERS

FROM

Edinborough.

Vpon the 23 day of *Novemb.* 1621. there was a great and solemne Fast: insomuch that those who did abhorre to keepe it, were to suffer the penalty of Excommunication.

The Churches were well filled, and the best Teachers which were to bee had preached upon that day: to the comfort and stirring up of those which were the Auditors to Piety, and true Religion.

But as it hath bin commonly knowne, that when the best things are in agitation, then are the wicked most enflamed to worke mischiefe. So it proved then, as shall now appeare: for at that present time, when most devotion was used, then did a company of *French men* raise a most horrid commotion.

In the Market place of *Edinburgh*, where commonly Farmers leave their corn which they doe not sell upon one Market day for the next market, there did these Traytors gather themselves together, and about ten of the clock before noone they resolved all together to fire those chambers, wherein all manner of corne and provision was left, that therby the place might come to the more need and want: and consequently, that a dearth might presently ensue.

Fire they did set unto those places of the market, which would soonest take, which did flame out after an extraordinary manner. Then did these *French-men* goe crying up and down, Fire, fire, to the great amazement of all those which were gathered together at Kirk: but God which will not suffer treachery to lye hid, revealed their damnable intent, thus.

There were certaine strangers travelling that way, which did see them when they were about their hellish enterprises: and as they were crying, fire, fire, they did lay hold on them, and as the multitude came to quench the flaming market, they wondred why those French-men were laid hold on.

Then did the strangers relate unto them the whole matter, how that whatsoever was there done, was acted by the treacherous *French-men*, who were presently committed to the custody of Officers: and being examined, they answered, that had their purpose taken full effect, it had bin the

the best deed which in many yeeres had beene done in *Edinborough*, they said the people being *Heretikes*, would have had a good fire to warme them by, after that their rites had bin celebrated.

The *French-men* which were about the number of twelve, are at this time in the Castle of *Edinborough*, and wait for their judgment, which will be, according as all traytors merit, a rope to hang them, and good sharpe knives to quarter them.

That part of the Market place, which did so violently flame, was by hookes pul'd downe: much Corne there was burnt, but the greater part was saved.

From New-Castle the 28. day of *November*, 1641.

THE Major of *New-Castle* with the Aldermen his Brethren rid to visit on hotsbacke the Colepits, as their Office is to do every quarter of yeer, where by the way he was

shot with a Dag into the arme, which caused him to fall off his horse, and with the fall bruised his body more, and doth at this time lye very weak, scarce any hope being of life.

He being sent home in a Coach, the Aldermen continued riding: but at length there did fall foure of them in a pit, which was not to be perceived before they did fall: but being in, one of them was drowned, and the other three in great danger of losing their lives, to the great griefe of the whole Towne: but those which were the plotters of so great villany, are not to be found; yet some are taken upon suspition, but there is no certainty whither they be the men,

Cruelty used in the County of Monnoban upon a Ladie.

THe Rebels comming into the aforenamed *County*, came unto the hose of a religious and upright *Protestant*, which was a Lady, and brought with them an impudent queane, who came into the Ladies house, which did discend of a noble house, and told her that she must presently change apparell with her, or else she should surely be put to death: the good Lady to save her life, parted with her garments, and put on those of the Rebels, and so went away to the *Citie of Dublin*, where she was entertained kindly.

Of a worthy Divine which was hanged by the Rebels.

IN the same *Countie* came the Rebels to the house of a religious Minister: and because hee would not yeeld to their Religion, they haled him out of his house, and in a most cruell manner hanged him; although for his deere wife, and tender babes sake, hee did intreat them to spare his life: yet had they no remorse, but carryed him to the house of Sir *Philip Moneale*, and there hang'd him vpon a *Pine-tree*.

From Dublin the 29. of October, 1641.

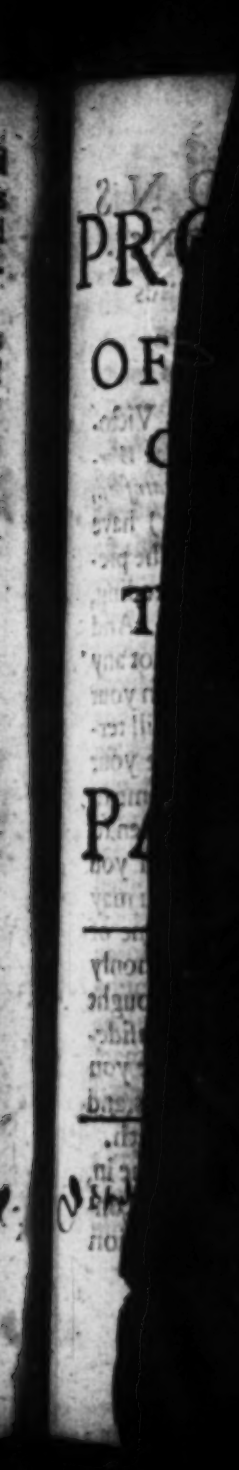
THe Rebels had newes in some parts of *Ireland*, that the Earle of *Tyrone* was come from *Spaine*, and arrived at *Montoham*. Wherefore they gathered themselves together at *Aanera*, & took counsell how they might congratulate the love of the renowned Earle of *Tyrone* (as they tearmed him.) It was agreed upon by that Arch-rebell Sir *Hugh Oneale*, that hee should be entertained by them all, according as their riches would permit them.

Which they did, and being in *Aanera* the Earle of Tyrone counselled them speedily to besiege *Dublin*, which two days after they did, and stopped the passage of the water there. But notwithstanding

ſtanding the *Proteſtants* did beat them back, and tooke the Earle of *Tyrone* priſoner: but it was the Rebels chance alſo to take the good Lord *Moore*, wherefore one was releaſed for the other.

After that the rebels departed into the woods and were (as the *Proteſtants* thought) furrounded and compaſſed about, but they knowing of the woods got the better; then the rebels iſſued out of unknowne places, and unawares gave the *Proteſtants* a great overthrow: untill the Companies of the Lord *Moore* marched up, then they were put to flight.

FINIS.



CERTAINE PROPOSITIONS OFFERED TO THE CONSIDERATION OF The Honourable Houses OF PARLIAMENT.

Printed *Ann. Dom.* 1642.

PROPOSITIONS OFFERED TO THE CONSIderation of the Honourable Houses of PARLIAMENT.

May it please your Honours,

BEing that your foure notorious Victories over the Cavaliers (that at *Worcester*, that at *Keinton*, that at *Brainford*, and that lately at *Malborough*) have now as you promised, taught the present Age, and will hereafter teach the succeeding, what it is to runne into so heinous crimes; And whereas things stand now so, that you need not any longer hire Mr *Booker* to calculate Path-waies on your side; These your great Conquests (which will terrifie Historians from writing them) and these your glorious Felicities (which are even burthensome to your selves) having given you leasure to hearken to the sighs and groanes of the people, to whom you promised a Through reformation: That you may in some part satisfie their expectations, the time of good tidings (which the Kings men commonly call *Christmas*) being now at hand, I have thought fit to present unto you these few ensuing Considerations, which upon mature advice I presume you will find to be of much weight with your selves, and of much concernment to the Commonwealth.

1. That the time of gaming being now come in, you would be pleased to take into your serious consideration

ſideration that ſcandalous Pacte of Cards, which hath, upon the Coates, names unfit for Regenerate eares; as *Hercules*, *Alexander*, *Julius Cæſar*, and *Hector* of Troy, and ſuch like; and that you would change them into Old Teſtament Names, as the Kings to be *David*, *Joſiah*, *Solomon*, *Hezekiah*: the Queenes, *Sarah*, *Rachel*, *Heſter*, *Suſanna*: and the Knaves laſtly, *Balaac*, *Achitophel*, *Tobit*, and *Bel*. It is not without ground conceived, that the Iſrael of God would be well pleaſed now and then to recreate themſelves at New-Cutt, and ſome ſuch other games, if they had Kings and Queenes of the Circumciſion, and Knaves of the Covenant. Or if ſome men out of an holy diſlike to Antiquity, ſhould deſire to have Moderne Kings and Queenes, and Knaves; that upon the foure Kings you would put the Names of any foure of the five Members, and upon the foure Queenes any foure women belonging to them, and upon the foure Knaves, *Calamy*, *Marſhall*, *Downing*, and *Burges*. For as your ſelves have ſerved us in making men take up Arms againſt the King, and theſe Miniſters have ſerved you in abſolving them that were Captives, of that Oath which the King gave them, not to beare Armes againſt Him; ſo both of you deſerve to have your memories kept freſh in Statues: and how that may be done more conveniently then this way, I ſee not.

2. That ſeeing you have a very uſefull gift, and a great Talent in Multiplying things to the advantage of the Common cauſe, and that many eyes ſee more then few, and ſo may do more good to the

Common-wealth, you would be pleased to consider, if it were not worth the labour to employ some skilfull men in the making of two sorts of Dice: Confiding Dice, and Malignant Dice; the Confiding to be ey'd with Cavers, Cinques, and Sices: and the Malignant with nothing but Aces, Deuxes, and Treys; the which Dice are to be so ordered, that the Confiding may be sold to the Confiding, and the Malignant to the Malignant; that so wee may make a lawfull and holy game for you. But provided, that for feare wee be suspected of false play, it be ordred that these Dice be thrown out of Parliament Boxes.

3. That during all this good tide, there be no Hazard allowed, but with an eye upon the Common-wealth: and that instead of the Night that is usually destin'd to the profit of the Butler, there be a Night destin'd to the two Houses of Parliament, and that the Burgesses of every towne (who through the thinnesse of affaires may conveniently now be dispensed with) goe downe into their severall Countries to looke to the Boxes; who for ministring to the Common-wealth in such a service, shall have a considerable allowance out of the gaines. This I conceive (next to the shewing of the Monstrous Lord with the five Members, in Faires and Markets) will most conduce to the swelling of the Publique Purse: and it is very fit that you, that have undergone the burthen of affaires, should have a share out of all the Losses of the Kingdome.

4. That

4. That there be no Masquing, Mumming, Blind-man-buffe, Leading Hoodwink'd, or such like Gambolls, during the Twelve dayes, Acted or performed in any place, but in either, or both houses, or some of the Courts where the Committees sit, or lastly (which is accounted the farre fitteſt place) in some of the City Halls, where there hath beene a conference betweene the Members, and the Aldermen: It being a great usurpation upon the priviledges of this Parliament, that any one (without your leaves) should lye hid in any dresse or disguise, so as to see all the rest, and not be seene himselfe of them.

5. That being your sage Counsels have thought fit to vote downe Stage-Players roote and branch, but many even of the well-affected to that Reformation have found, and hope hereafter to find; Play-houses most convenient, and happy places of meeting: and that now in this Bag-pipe Minstralsie weeke (I meane, this red packe of leasure dayes that is comming) there must be some Entermedlades whether you will or no. You would be pleased to declare your selves, that you never meant to take away the calling of Stage-playes, but reforme the abuse of it; that is, that they bring no prophane plots, but take them out of the Scripture all (as that of *Joseph* and his brethren would make the Ladies weepe: that of *David* and his Troubles would do pretty well for this present: and doubtlesse *Susanna* and the two Elders would be a *Scene* that would take above any that was ever yet presented) It

would not be amiſſe too, if inſtead of the Muſicke that playes betweene Acts, there were onely a Pſalme ſung for diſtinction ſake. This might be eaſily brought to paſſe, if either the Court Play-writers be commanded to read the Scripture, or the City-Scripture-Readers be commanded to write Playes. This as it would much advantage our Part, ſo it would much diſadvantage the King's: for as by it wee ſhould gaine a new place of Edifying, ſo Captaine *Trig*, and the reſt of the Players which are now in ſervice, would doubtleſſely returne to their callings, and much leſſen the Kings Army.

6. That inſtead of *Carols*, which Farmers ſonnes, and ſervants ſing on Chriſts Birth-day before they may eate or drinke, you take order, that by ſome of your beſt City-Poets (who will write certainly to their capacity) there be ſome ſongs made of the great deeds that his *Excellencie* did at *Worceſter*, and *Edge-hill*, in which 'twould do admirably well, if there were inſerted a mention of that honorary ſumme of five thouſand pounds which you preſented him with after his Triumph through Kingſtreet; that ſo, if Poſterity ſhould chance to queſtion (as all certainties, you know, may be more then queſtioned) whether he got the victory or no, they may be compell'd to this Dilemma, either to acknowledge His Nobleneſſe that would receive ſo little for conquering, or your Liberality that would give him ſo much for being beaten.

7. Being Nativity-Pies muſt be eaten with Spoones,

Spoones, and at the good time the good old people bring out Plate older then themselves, among which there are most commonly the Twelve Apostles, that is, a dozen of Sainted spoones, so that their very instruments of eating are so many Idols, it is more then wish't you would take away those Apostles, as being now scandalous superfluities: and that your owne heads (as you can best agree among your selves) were set upon them: which next to that I mention'd of the Cards, would be a pretty kind of Statue to keepe up your glories.

8. Being your Papers (which a while very handsomely thrust out Epistles and Gospels in many places) are not now read in Churches, and that they begin not to be prevalent, but with the ignorant of your owne party, and some few of the Kings servants, which are payd by you, as well as by Him, and therefore may be called Double-Pentioners: That (it being now a time when much fruit and spice is to be vented) you would send all your Declarations, Messages, Answers, Replyes, and such like weekly productions, to the Grocers, with a command, that they make up their fruits, and spices in no other paper but them, which Art will disperse them, not into every shire, but into every house; so that no necessary businesse, that requires paper, would be done without them.

9. And lastly, That as the Revenewes of Bishops, and Cathedrals, and many Lay-Land-Lords are already set apart for publique disposall, so you would opportunely advise of a way to sequester all New-

New-yeares guifts (as Capons, Turkies, Hennes, Geese, and such things as will live) for the use of the King and Parliament, and command them to be immediately after the Day brought up to *London*, and withall, that for their better safety, your owne High Sheriffes (which wee heare you are now picking) may raise a *posse Comitatus* to conduct them in Droves from Shire to Shire. This I conceive will relish well with the ordinary sort of Citizens, who begin already to be nice Stomack'd, and shortly will be able to get downe nothing but what falls from Heaven.

These grand Considerations I thought fit to present to you, because you have now carryed up things to that height, that the people expect nothing little from you. They are but few in number, but your wisedome is great, and it is easie to adde to another mans Invention.

And thus I have discharged my duty to you, without which I should not have thought I had closed the Yeare as a Subject, and a true Member of the Common-wealth.

FINIS.

Great Britain
Charles I.

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Great Britain and Ireland: Charles I. King - K.

19

HIS MAIESTIES

Speciall Command under the great Seale of

ENGLAND.

To the Lord Major of the Honourable City of *London*, dated *Decemb.* 9. 1641.

For the speedy sending of Precepts into severall wards of the City.

To suppresse the Tumultuous and unlawfull Assemblies, and Riotous disorders both in the City of *London* and *Westminster*.

VVith a Relation of the Riotous Assemblies, Mutinous Vproares, and disorders, made and committed by a company, of Brownists or Seperatists within the City of *London* and *VVestminster*.

Also, in what manner they entred into St. *Georges* Church, where one of them made a Sermon, on *Sunday Decemb.* 12.

VVhereunto is added the Riotous Insurrection and Rebellion of some Prisoners in *Neu-gate* condemned to dye, on Munday *December* 13. 1641.

LONDON, Printed for *John Thomas*, 1641.

By the Major.

WHereas our Soveraigne Lord the King having received information that many Riots & unlawfull assemblies are daily made at the City of *Westminster* and within the City of *London*, against his Majesties peace and quiet of his people for repressing & punishing whereof hath directed his writ under the great Seale of *England*, dated the 9. of this instant *December* unto the Justices of peace within this City, and Sheriffes of the same thereby strictly commanding them to put in execution according to the duty of their places, the Statute made and provided against such Riots, Routs, and unlawfull assembly; Therefore for the better prevention & timely repressing of any tumults, Riots, Routs, or vnlawfull assemblies that may at any time hereafter be attempted, made or committed within this City or the Liberties thereof, These are in his Majesties name to charge and command you that forthwith upon receipt hereof, you cause his Majesties command aforesaid to be notified by some of your common Councell men, Constables or other discreet persons vnto every housholder within your Ward, charging every of them at their vttermost perill from henceforth not to permit any of their Apprentises or servants to have the Liberty of going abroad to make

any Tumults or vnlawfull meetings and assemblies within this City or elsewhere upon any pretence whatsoever, and by themselves to the vttermost of their power and best endeavour to hinder and let the committing of any such offences for the preseruation of his Majesties peace and the quiet government of this City, which at this present doth suffer much reproach through the great disorder, tumults, and vnlawfull assemblies daily made and committed within that same. And further that you make knowne unto the Masters and servants, that if they or any of them shall be found to offend in the premisses. Then they are to be proceeded with according to the Lawes in this case made, as you will answer the contrary at your perils. This 9. of *December.* 1641.

Michell.

A Relation of the disorders, mutinous assemblies, vprores, and distractions, committed by many Schismaticall people, but especially by the Brownists or Separatists of this Kingdome.

HOw many Sects, and Schismes, are lately sprung up heere in this Kingdome, that they (like the plagues of *Egypt*) have overrunne the Land, but namely the Brownists or Seperatists, beare the greatest sway, to what a height of impudency, and Insolencie, have they aspired unto, being upheld by too many of that sect, they like the Philistins

sions bring their *Goliah* to fight their Battells, but there is no doubt but there will arise a *David* of truth, to beate downe their violent and Phantasticall Doctrine, by which so many people are seduced, these are those Sectaries that will abide no degrees in Schooles, all humane Learning must be layd by, Accademies are to them abhominable.

Hence come those violent outrages, and sacrilegious disorders committed in the Church, even in time of Divine service, and the hubbubs, and strange Tumults raised, where reverend silence ought to be used, by laying violent hands upon the Ministers in divers places and Parishes within this City, impudently ascending into their Pulpits, assuming to themselves the power of preaching, others rending the Surplices from their backs, they hardly escaping in their persons from being torne in peeces, and that when the Psalme hath beene singing, and the Preacher ready to goe up into the Pulpit, to deliver his Sermon, likewise by rending of the Rayles about the Communion Table chopping them in peeces, and burning them in Church-yard, and this to be done without Commission or order, in a rude and riotous manner, as if wee lived vnder no government; how many Riotous assemblies and Routs by their concourse and disorderly meetings in severall places of the Cities of *London* & *Westminster*, committing such insolencies and outrages at severall times, as if Justice and authority had no power over them, to the great scandall and defamation of the Government of this City and Kingdome.

Witnesse their tumultuous assembling and flocking

to the Parliament at divers times, with their vndecent geſtures and irreverent ſpeeches in *Weſtminſter* Hall, and other places, for which to inſtance, there was 4. men brought before the Houſe of Commons *Nov.* 30. 1641. for making a hubbub in the Hall, crying downe Antichriſt and the Biſhops, and ſaying, if they could not be heard, they would have a farre greater number the next day to back them, and the like.

Likewiſe the next day many hundred of Citizens flocking to the houſes of Parliament, and called upon the members, as they paſſed from their houſes, to ſuppreſſe Biſhops, crying aloud, no Biſhops, no Biſhops, calling them the limbes of *Antichriſt*.

On Wedneſday Sir *John Strangwaies* made a complaint that he was aſſaulted by 100 in the ſtreets, & had received offenſive words, whereupon the Houſe fell into conſideration for ſuppreſſing and repelling of tumults, and diſorders of that nature.

This evening the Citizens begun to rayſe the like clamour againe, but being intreated to forbeare, and depart home to their houſes, the tumult ceaſed for that time.

Againe, on Friday *Decemb.* 4. many hundred of Citizens and Browniſts flocked to *Weſtminſter* armed with Swords and ſtaves, as if they came to beſiege the Parliament-houſe, whereupon the Trayned Bands was raiſed, and ceazed upon them, not knowing otherwiſe, but that they came againſt the Parliament-houſe, to that their plea was, they came to defend the truth, but it was very true, that many of them were committed to priſon.

Vpon *Friday* notice was given to the Parliament, how

how that their number was ſo great, ſo that inſtantly there was warrants ſent unto each Conſtable, to command ſufficient men with Swords and Halberds, to guard the Parliament-houſe.

On Sunday laſt *Decemb.* 12. was a great aſſembly of theſe Brownists gathered about St. *Georges* Church in *Southwarke*, and one of their Preachers a Cobler by profeſſion violently went up into the Pulpit, & made a Sermon above an houre long, whom they aſſiſted, untill all the Conſtables thereabouts had raiſed ayd to ſuppreſſe theſe tumultuous outrages.

After this he went from thence to St. *Olaves* Church neere the Bridge, with all his illiterate audience after him, thinking to make another Sermon there alſo, but being prevented, and that they could not get into the Church, this Preaching Cobler ſtood up in the Church Porch, and made a Sermon to them all.

Theſe and the like diſturbances and diſtractions I hope the King and Parliament will take into their grave conſiderations and pious care, that the peace of this Church and State, may not be clowded nor eclipſed by theſe miſts and errours of darkeneſſe and ignorance, and let it bee the Prayer of all good Chriſtians, that theſe Ægyptian Locuſts, that ſwarme in every corner of this City and Kingdome, may be expelled, that we may enjoy the light of the Goſpell.

The Riotous insurrection and Rebellion of the condemned Prisoners which was to suffer on Munday the 13. of December.

THe Sessions of Goale delivery being finished upon Friday last, the parties Delinquent were sent (according to their severall offences) back againe to the place of imprisonment from whence they came, with the 7. severall Iesuites, who were accordingly condemned for their severall Treasons, according to the Statute thereupon provided, where till Sunday after dinner they were all reasonably quiet, but afterwards they grew tumultuous by throwing of stones and other like stuffe, upon the Passengers in the streets, who in great multitudes were then gaping up at the Prison, and after a Sermon that night, all departed. On the next morning early Mr. *Maccabe* the new visitor of the said prison came to them, with an earnest request to know whether they were prepared to dye and also to receive the Sacrament, which they all did really confesse, so that the said Iesuites might suffer with them, who after some admonitions to them, he expected their appearance in the Chappell, but presently they stood upon their guard, and would not dye without them, upon which they having got strength and stood in defiance, till Captain *Geeres* with his Trayned Band came to suppresse them, then the Sheriffes resolved to smother them, and provided a quantity of wet Hay, which being ~~fired did~~ smoke them up, after that the Armed men entred the prison and they were all taken and bound in chaines and lye ready to suffer according to their demerits, and wait the time of their execution.

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ORDERS

Voted by the High Court of

PARLIAMENT.

With his Majesties Message to the *House*, about the Jesuits that were condemned. And the *Parliaments* Answer to the same. Also, a petition from the Queene to the *Parliament*, for the release of Father *Philips*, and the Heads of five other petitions *for other Grievances, by divers Subjects.*

Whereunto is added a Declaration of the Offence taken by the PARLIAMENT against the Justices of Middlesex, for affronting of the Citizens of *London* in the bringing in of their *Petition*, for which Justice Long was Committed to the Tower, *Decemb:* 13. 1641.

C R

Printed for Samuell Horton, 1641.

ORDERS

Voted by the High Court of

PARLIAMENT.

1. THat the House of Commons have voted, that Oneale is guilty of High Treason.

2. After great debate about Mr. *Benson*, Burgesse of *Knasbrough*, who was formerly expelled the House for making sale of *Protections*: he desiring that his Son might sit in his roome, but it was voted against, for hee had a sale in them with his father.

3. That every Parliamentees owne person should be still protected, and his bill to continue for 18. moneths, and no longer.

4. That Mr. *Palmer* should be againe admitted to the House.

5. That the Parliament will not admit of any toleration of the *Popish Religion in Ireland*.

6. That all ſuch who had taken Illegall Cuſtomes ſhould make reſtitution out of their lands and eſtates.

7. That Commiſſary Wilmot, Colonell Aſhbornham, and Captaine Pollor, were Voted guilty of miſ-priſion of Treaſon, extending to their eſtates, and Liberties, and that they ſhould be expeld the houſe, and diſabled for ever being Parliament men.

8. That a writ ſhould ſpeedily iſſue forth for chooſing of other Parliament men in the roome of thoſe that were removed.

9. That no Lord Peere or other, ſhould ſend any letter to any City or Burrough, as a means to procure the electing of any Parliament men: And that if any ſuch letters ſhould be ſent to be returned to the Parliament.

10. Vpon the riſings of the Conſtables and watchmen in Weſtminſter; It was voted that to ſet a guard about the Parliament was a breach of priviledge, & an offence of an high nature.

11. That the ſayd watchmen ſhould be diſpatched.

12. That warrants ſhould be graunted for the bringing in of the ſaid Juſtices of Middleſex before the houſe.

13. It was Voted that Juſtice Long ſhould be ſent to the Tower, for ſtopping of the Citizens of *London* from petitioning to the houſe againſt Biſhops and other Greevances to be redreſſed.

14. That the Iuſtices about Wiſbich in *Lincolnſhire*, and other adacent Counties ſhould view a dangerous *Banke* of the Sea, in thoſe partes and to make a report thereof to the Houſe that Order may be taken for it ro preſerve thoſe partes in ſafety.

His

His Maiesties Message to the High Court of *Parliament*.

THat the French Ambassadors had beg'd a pardon of the King, for 7. Jesuits condemned this last weeke at the Sessions in the Old-bayly, and that he had referred the same to the *Parliament* to determine.

3. The Kings Majesty sent a Message to require the Answer of the House, concerning the same.

The Parliaments Answer.

That soare of the Jesuits who were taken since the last *Proclamation* for their banishment should be executed according to the Law, and the other three having been long in prisons to be refer'd to the Kings mercy.

Petitions to the High Court of Parliament.

1 FRom the Queene, that the *Parliament* would admit *Father Philips* to come againe to the Court, great debate was had about it in the Lords house, who sent a Message to the house of Commons, but it would not bee granted.

2, From Mr. *Palmer*, *a Parliament man* in the Tower, wherein hee submitted himselfe to the house, desiring his inlargment, which after great debare was granted.

3. From *Ireland*, by the Lord *Dillon* for toleration of the papists in *Ireland*, who came over without notice to the privie Councell.

4. The Iuſtices in Middleſex deſired to bee excuſed for their faults, in ſending Conſtables and watchmen.

5. A Petition from the pariſh of *Wisbich in Lincolnſhire*, againſt a bank made neere ſea, which will be the cauſe of drowning many Townes, if it be not ſuddenly prevented,

6. A Petition brought to the Houſe from the City of *London*, by divers Aldermen, and men of great worth, with many thouſand hands to it; deſiring Anſwer of their former Petitions againſt Biſhops, and executing the Lawes againſt Delinquents, and for redreſſe of other grievances, which petition the Houſe received with many thankes, giving great reſpect to them that brought it, and cauſed them to be brought into the Houſe before them, and promiſed they ſhould have an Anſwer of all their petitions, with as much convenience as may be.

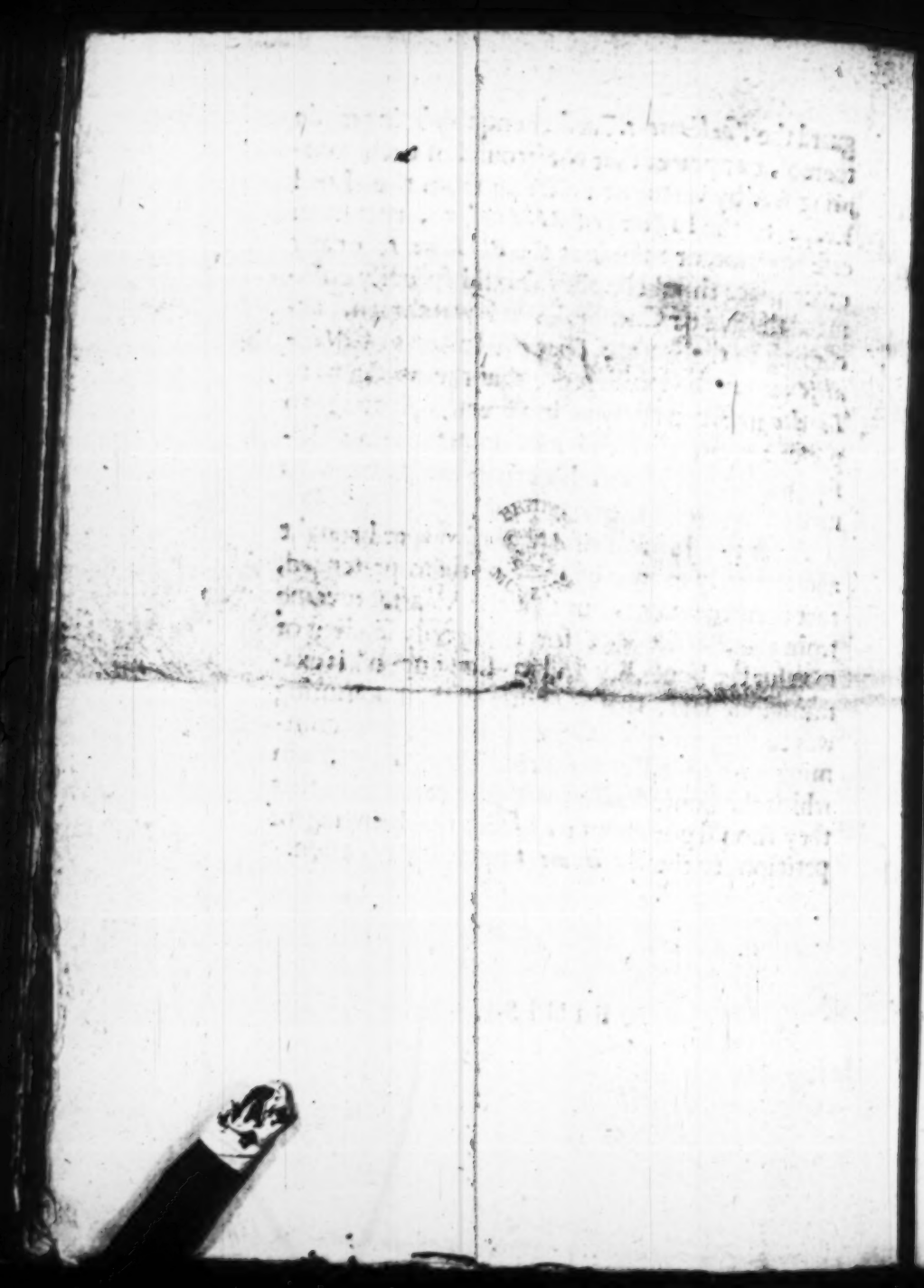
A Declaration of the Offence taken by the Houſe, againſt the Iuſtices of Middleſex for affronting the Citizens.

THat on Friday there were 3. or 400. men, and Conſtables ſet about the *Parliament*, upon which the Houſe ſent for 3 or 4 of the Conſtables, and demanded the cauſe of their comming with ſo many men, who made anſwer, that it was by vertue of a warrant from the Iuſtices of *Middleſex*: whereby every Conſtable was commanded to bring 100. men preſently to guard

guard the *Parliament*. Further enquiry being made thereof, it appeared that the ground of their comming was by vertue of a warrant from the Lord Keeper to the Iuſtices of *Middleſex*, that if in caſe any riot, or tumult at the *Parliament*, or any other place ſhould be, they ſhould ſpeedily command the ayd of Conſtables and watchmen, according to the Statute. That the Iuſtices of *Middleſex* upon the intelligence that the Citizens of *London* intended to come in a great multitude, to preſer a petition to the *Parliament* againſt Biſhops: cauſed Conſtables to come downe with men to ſuppreſſe them.

After the Juſtices of *Middleſex* were brought and ſeverally examined, moſt of them pretended, that they knew not, but that the Warrants came from the *Parliament*, for the ſpeedy ſending of men for the houſe. But Juſtice Long upon his examination, ſaid, that the cauſe of their comming was to ſuppreſſe the Citizens tumultuous comming with their Petitions to the *Parliament*, from which the houſe tooke great offence at them, that they ſhould goe about to hinder the bringing of petitions to the *Parliament* upon any occaſion.

FINIS.



21

THE DEFENCE OF IOHN ETHERINGTON

AGAINST

STEVEN DENISON,

and his Witneſſes, their Accuſations, and Depoſitions.

VVherein their whole Proceedings and ground whereupon he was Cenſured and committed to priſon by the high Commiſſion Court, *is in briefe declared.*

Which he having now opportunitie, and ſpeciall occaſion alſo urging, thought needfull to publiſh.

PROV. 19. 5.

A falſe Witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lyes ſhall not eſcape.

LEVIT. 19. 15.

Ye ſhall doe no unrighteous Iudgement; Thou ſhalt not reſpect the perſon of the poore, nor honour the perſon of the mightie.

DEUT. 1. 17.

Yee ſhall not reſpect perſons in Iudgement, but yee ſhall heare the ſmall as well as the great.

Printed in the Yeare,

1641.

THE DEFENCE OF JOHN ETHERINGTON

Againſt STEPHEN DENISON, and his witneſſes, their accuſations, and depoſitions: upon which he was cenſured by the high Commiſſion Court.

Unto all Chriſtian people of what eſtate or calling ſoever, which in your hearts doe preferre the love of God the Father, and of the Lord Jeſus Chriſt, his grace and truth, To judge righteous judgement, To ſhew mercy, To defend the innocent, To releeve the oppreſſed, To comfort the afflicted brethren of Chriſt, To ſuffer affliction with them, and ſo your owne eternall happineſſe before all temporall honour, pleaſure, profits, promotions, and reputations of this world. The love of God the Father, and of the Lord Jeſus Chriſt, his grace and truth, mercies and peace, and an aſſured hope of eternall happineſſe be with you all, Amen.

BELOVED Chriſtians, for of what degree ſoever yee be, a more honourable and bleſſed title yee cannot have, being ſo indeed. If a Chriſtian that is deſpiſed, reviled, and perſecuted, having all manner of evill that evill man can invent againſt him, and that by perſons profeſſing

ſeſſing a ſtrictneſſe in Religion above others, as well Preachers as profeſſors of that kinde; not onely in their private talke and conferences together, but publickly in Pulpits and printed bookes, and in the open ſtreets and parts both of City and Countrey, as (among the reſt of the evils) That he will equivocate, lye, deny and forſweare all things before Authoritie, which he beleeveth, ſayth, and doth privately, and ſubmit with his body and word to any Religion, and not ſuffer perſecution for any thing. If ſuch a one may be admitted to ſpeake for himſelfe in his owne defence, and that his words may poſſibly be regarded, then give me leave a little now once at laſt I humbly beſeech you, and regard my words ſo far forth as charitie and truth may bind you thereunto.

It is ſo well knowne to many in this City of *London*, both how my adverſary, before named, hath dealt and proceeded againſt me from his firſt beginning to this preſent, as alſo how I have dealt with him, and what my minde concerning Religion, that if I ſhould ſet downe any thing that were untrue, either in one reſpect or other, I ſhould be ſoone taxt for the ſame. Not onely by mine enemies (who having done ſo already without cauſe, will doe it againe quickly when there is cauſe) but by others alſo which know me and underſtand truly how things are. And ſo I ſhall give all men juſt occaſion to reject me, and to account me a falſe deceitfull man; which yet I am ſure I have not done, and which is more, I ſhall corrupt my conſcience toward God, and provoke him to diſpleaſure againſt me, unto whom now, notwithſtanding all the evill of man, and malice of Satan, I can appeale with a good conſcience, and make my petition and complaint vnto him, as a childe to a moſt gracious Father and juſt avenger of all his childrens wrongs. Therefore whatſoever I here write, though it be but little in compariſon to that which hath been ſaid, ſworne, and publiſhed againſt me, yet as prizing a good conſcience farre above either liberty of my body, or favour of the world

world, through the grace of God, it ſhall be true, and ſo cleare, and full in all things, as I ſhall be able in ſo ſhort a ſpace to expreſſe.

My accuſers are many, the firſt and chiefe of all, the common accuſer onely excepted, is Mr. *Stephen Deniſon*, Vicar of *Katherine Cree-Church* in *London*; the reſt as they ſtand recorded by the Regiſter, are,

Rowland Thomſon, }
Thomas Rogers, } Joyners.
Chriſtopher Nicholſon, Chandler.
Peter Worceſter, Drawer.
Suſan Price, a Porters wife.
Henry Robrough, Curate.
John Okey, Clothworker.
George Dunne, Chirurgion.
Thomas Stephens, Clarke.

Theſe are the full number of Mr. *Deniſons* Witneſſes, whoſe teſtimonies were taken by the Regiſter, and ſtand for proofe of the articles againſt me.

Their accuſations are theſe following.

Their firſt accuſation.

That the ſaid *John Etherington*, being a Boxmaker by his trade, about five or ſix yeares ſince, gave over his trade of Box-making, and betooke himſelfe to the expounding or interpreting of the holy Scriptures to others beſides thoſe of his owne family, and hath ſo done ſince the 20 of *December* 1623. and taken upon him to inſtruct many perſons, not being of his owne family, in poynts of doctrine and matters of faith.

Theſe are the words conteined in the ſentence, as they are ſet downe by the Regiſter, to which *Rowland Thomſon*, *Thomas Rogers*, *Chriſtopher Nicholſon*, *Henry Robrough* doe teſtifie.

The depoſition of Thomſon.

To the firſt Article he ſaith and depoſeth, that this deponent hath known the ſaid *Etherington* the ſpace of theſe ſeven yeares laſt paſt, about the beginning of which time he the ſaid *Etherington* profeſſed the trade of a Box-maker, and followed that trade for many yeares together; and alſo ſaith, that the ſaid *Iohn Etherington* hath of this deponents certaine knowledge, and in his preſence and hearing, oftentimes tooke upon him to expound ſundry places of Scripture, and to inſtruct many perſons not being of his owne family, in poynts of doctrine and matters of faith, tending to the ſalvation of the ſoule; and this he hath done within the time aforeſaid, and ſince the 20 of *December* 1623.

The depoſition of Rogers.

To the firſt Article he ſaith and depoſeth, that the articulate *Etherington*, being for ſome yeares paſt (as this deponent hath heard) a Box-maker, and profeſſing that trade, did about the time in the article mentioned, give over his ſaid trade and vocation, ſince which time being ſince the 20 of *December* 1623. this deponent hath heard him take upon him to expound ſome part of the Scripture, to ſundry perſons not being of his owne houſhold.

The depoſition of Nicholſon.

To the firſt Article he depoſeth and ſaith, that he hath knowne the articulate *Etherington* for the ſpace of ſix or ſeven yeares laſt paſt, at which time this deponent beleeveth, that he the ſaid *Etherington* profeſſed the art of a Box-maker, but ſince that time he utterly forſooke his ſaid trade and vocation; and further ſaith, that he the ſaid *Etherington* (as he this deponent verily beleeveth) hath

hath of late time, and ſince the 20 of *December* 1623. endevoured to inſtruct divers perſons inhabiting in ſeverall places in or neere unto the Citie of *London*, in new and ſtrange poynts of doctrine, and alſo to expound the holy Scriptures unto them, and that he the ſaid *Etherington* doth take upon him as a Teacher in matters of doctrine, and is ſo generally reputed among his proſelites and followers, as he this deponent hath heard and beleeveth.

The depoſition of Robrough.

To the firſt Article he depoſeth and ſaith that he hath knowne the articulate *Etherington* for theſe foure or five yeares paſt, or thereabout, and knoweth that he for moſt part of the time articulate profeſſed himſelfe to be a man able to interpret the Scriptures, and that to thoſe which are not of his owne family or houſhold, becauſe he hath oppoſed ſome Miniſters of the Church of *England* in diſputation, which his writings between him and this deponent, and likewiſe his printed bookes doe plainly ſhew, and alſo becauſe this deponent once meeting with him and his company to diſpute of matters of Religion, told him the ſaid *Etherington*, that he this deponent was exhorted by a Miniſter not to trouble himſelfe in diſputation with him; whereupon the ſaid *Etherington* replyed, that the ſaid Miniſter ſo ſpake it, becauſe he was afraid to conteſt with him the ſaid *Etherington*.

Theſe are the words as they ſtand recorded by the Regiſter.

My anſwer and defence.

Here M^r. *Deniſon* and his Witneſſes at their very firſt entrance doe plainly ſhew forth and diſcover their evill conſpiring mindes againſt mee; for it is well knowne (which they could not be ignorant of, neither if they were

were will it in this caſe excuſe them) that although I left the trade that I had uſed, which they ſo often mention by the name of a Box-maker, in ſcorne and derision as any man may well perceive, though it may beseeme a poor Chriſtian, like my ſelfe, well enough, if it were meaner then it is; yet did I not then or thereupon betake my ſelfe to the expounding or interpreting of the Scriptures, as a teacher or inſtructer to many perſons as they ſpeake; neither did I leave it for any ſuch end, nor to live or have any maintenance thenceforth for ſuch a thing, as they my accuſers by their cunning Article and deceitfull teſtimonies would make the Court and the world beleeve; but I betooke my ſelfe to another kinde of trade or worke, as low and ſervile as it, touching the conveyance of water in pipes that I made of earth, which I had uſed ſeven or eight yeares before, and had now neceſſary occaſion requiring me to follow altogether, by reaſon of a worke I had to do for the ſerving of the City of *Weſtminſter* with water, and not utterly leaving or forſaking the other, as they depoſe, but made uſe thereof alſo as need required in things concerning this, which I have followed with much labour and paines night and day, as well for the maintenance of my ſelfe, my wife, and children, as for the good and benefit of others; as all or moſt of the Inhabitants of *Weſtminſter*, and ſundry other Gentlemen and Inhabitants of *London*, and other parts of the Kingdome, for whom I have done the ſame kinde of worke, will teſtifie for me, and wherein I ſhould at this preſent time alſo be imployed for the ſupply of my own, and my wife and childrens preſent wants, and for the good of the Common-wealth, if I were not (through the envy of my fore-mentioned enemies, & pleaſure of the Court) reſtrained by impriſonment; for God doth know, that as I hold it to be a more bleſſed thing to give, then it is to receive, as Chriſt hath ſaid, and S^t. *Paul* teſtifieth, ſo I doe deſire in my heart to give and doe ſervice in that kinde to others, rather then to receive of any.

Matth. 25.
Acts 20.

Neither

Neither have I ever in my life taken upon me, or any way assumed to my selfe, the office, name, or place of a teacher, or instructer over any people in any private conventicle or meeting whatsoever, nor have so much as to imitate Ministers or teachers in any manner of forme, gesture, expounding, or interpreting, or to be as a chiefe leader, or to have proselites or followers, or a company, as they my accusers charge me, but doe utterly dislike all such bold presumptuous practices, and have opposed and reproved them, as some that know me well, and things that I have writ, can witnesse.

Nevertheless, this I confesse, that not onely for five or six yeares past, but for these five or six and thirty yeares, since the time that it pleased God of his gracious goodnesse to call me from the pleasures of the sinnes of my youth to seeke him, I have given my minde with earnest desire of my heart and prayer unto God, to reade, heare, and understand the word of God, to the end, that understanding the truth and way of life conteined in the same, I might walke therein all the dayes of my life, to the honour of God and my owne comfort and salvation. For I remembred that Christ commanded to *search the Scriptures*: and foretelling of the abomination of desolation that was to come, warneth his people, that *who so readeth, should understand*: and how he doth pronounce them blessed, that reade and heare the words of his prophecy, and keepe those things which he hath spoken, because the time of his comming is at hand: and as God vouchsafed to shew his grace and mercies unto me, and give me understanding in the same his truth and way of life, so I have endeavoured to impart that which I understood, with admonition to my wife and children, neighbour and friend, desiring in my heart, and praying unto God in secret, that he would vouchsafe the same grace unto them. This I confesse, I have done, though in great weaknesse, and so, as holding it alwayes a speciall poynt of wisdome, to be more ready in this respect to receive, then

John 5. 39.

Matth. 24. 5.

Revel. 1. 3.

to give, to heare, then to ſpeake; and I confeſſe, I have not been in all this time of thirty-five yeares ſo converſant and ſociable with the prophane multitude of the world, as I have beene with the ſober and well diſpoſed, the wiſe in heart. I have deſired to converſe with ſuch eſpecially above all other whereſoever I have come to talke and confer together of the word of God, which wee have either heard or read, or had in our hearts and memories, edifying one another in the faith & hope of eternall life. This on the firſt day of the weeke, and ſo daily as opportunitie might permit, I confeſſe, I have done in ſocietie with ſuch perſons; remembring the charge given by S.

Heb. 3. 12, 13. *Paul* to every Chriſtian, ſaying, *Take heed brethren, leaſt there be in any of you an evill heart of unbeliefe in departing from the living God, but exhort one another daily while it is called to day, leaſt any of you be hardened through the deceit-*

Heb. 10. 24. 25. *fulneſſe of ſinne.* And againe, *Let us conſider one another to provoke unto love and to good workes, not forſaking the aſſembling of our ſelves together as the manner of ſome is, but exhorting one another, and ſo much the more as yee ſee the day approaching.* All which I ſuppoſe the meaneſt Chriſtian of the loweſt degree or place that is, may doe, and that it concerneth him as much as it doth any other, though never ſo great.

If in this I have offended againſt the law of the Church of *England*, I have offended it, I confeſſe, but I doe ſuppoſe, nay, I verily beleeve there is no law in this Chriſtian Kingdome, now at this time, forbidding theſe things. In the times of Papiſtry, it was not held lawfull for the Scriptures to be in the Engliſh Language, nor for the lay people to reade the ſame. But thankes be to God, it is not ſo now, thoſe dayes of deſolation are ſhortned in this Realme; according to the word of Chriſt as he foretold,

Mat. 24. 22. ſaying. *But for the elect ſake thoſe dayes ſhall be ſhortned.* The Scriptures wherein the light of the truth and way of ſalvation is contained and held forth, which by Antichriſt and his Church hath beene ſo long obſcured, are by

by the Lawes and Authoritie of this Land translated into our owne native tongue, and by the same Authoritie, all men young and old, have free libertie to reade and consider the same, to talke and conferre thereof one neighbour with another; and as the men of *Berea* after they had heard *Paul* preach, did search the Scriptures daily; so may we doe after we have heard; and as *Timothy* did know the Scriptures of a childe, which were able to make him wise unto salvation, so may wee even of children know the Scriptures. Therefore we are greatly bound to be thankfull unto God for this inestimable treasure, and for those his servants, who have beene the meanes of this so great good unto us. And God forbid, that ever the Authoritie or Law of this Christian Kingdome should prohibit the same againe.

So that whereas *Steven Denison* and his witnesses doe charge me that I have oftentimes taken upon me to expound sundry places of Scripture, as a teacher or instructer to many persons, &c. They charge me very falsly, for I never did otherwise then as one Christian neighbour or friend may and ought to doe to and with another (so far forth as God hath given him grace and understanding) as I have sayd.

But because it will be conceived, that all this that hath been said and done against me, was not for nothing, I must therefore request the favour and patience of the Reader, to give me leave to relate the beginning and ground of all, which was this;

First, it is true, I confesse, I did and doe still hold as a maine truth of the Gospel of Christ (contrary, as it appeareth, to M^r. *Denison*) that repentance doth necessarily goe before remission of sinnes, and so before justifying faith also, as well as before justification or remission; and this, I confesse, I have endeavoured to maintaine against some that have held the contrary. Which thing M^r. *Denison* having heard of, he tooke upon him with great violence, in his Pulpits to oppose the same, calling it a

damnable errour, a familiſticall poynt of doctrine, and that none but familiſts held it, and naming me often by name and by trade, as if I were the Author thereof, and charged me alſo with many other things very falſe, vilde, and wicked. And this was before he began his ſuite in Court againſt me, and not at all knowing me, or having once ever ſpoken with me, but being onely informed and ſet on by his two firſt witneſſes *Thomſon* and *Rogers*, as *Thomſon* afterward acknowledged.

Theſe two *Thomſon* and *Rogers*, are men that I was never acquainted or converſant with, either in one kinde or other; neither have I ever been in their company, but by their owne occaſion or procurement, or ſome of their owne or Mr. *Deniſons* ſociates, and alwayes with ſome others with them, and under pretence of refuting the forementioned poynt of repentance before juſtifying faith, which I held, or, (after Mr *Deniſon* had begun ſo in his Pulpits) under colour of friendſhip, as ſeeming to be deſirous to know my minde in matters of Religion more fully, to the end they might informe Mr. *D.* thereof rightly, and ſo ſtay his proceedings in his Pulpits; for this *Thomſon* and *Rogers* were his ſpeciall devotaries and inward with him.

I ſay under theſe forementioned pretences, they procured me into their company three or foure times, which I for my part never ſought. And when I was in their company, they or ſome of their fellowes ſpake as much or more then I, and eſpecially Mr. *Robrowgh*, who for moſt part of the times was one with them; and the ſpeech was not in any manner of teaching or expounding as a teacher or inſtructer for my part eſpecially, but in the way of reaſoning and anſwering to their queſtions and demands; and the chiefe matter was concerning repentance, which I hold for a principle of truth, is and muſt be before juſtifying faith; I ſay not all kinde of faith, but juſtifying onely. We muſt repent, that is to ſay, returne from the pleaſures of our vaine and evill wayes, and ſinnes, to a

true

true and deepe ſorrow and mourning for the ſame, and in humbleneſſe and contrition of heart confeſſe them unto God, and like the Publican, ſtanding a far off, as not daring (becauſe of our ſinnes and vildneſſe) to looke up to heaven, but ſmiting our breſt as truly confounded, earneſtly deſire God to be mercifull to us ſinners. This repentance, being a principle of Chriſt, and part of the Goſpel, doe I hold, is and muſt be before juſtifying faith; as theſe Scriptures doe declare, *Matth.* 4. 17. *Mar.* 1. 15. *Luk.* 24. 47. *Act.* 2. 38. *Act.* 3. 19. *Act.* 5. 31. *Act.* 13. 23, 24 *Act.* 19. 4. *Luk.* 18. 13, 14. Which M^r. *Robrough* being their chiefe diſputer, denied, and oppoſed as a damnable errour; denied, I ſay, repentance to be before juſtifying faith, but acknowledging it to be before juſtification and remiſſion of ſinnes; for he maketh repentance and ſanctification (meaning a holy and new life) to be both one, and will have them to fall in and come betweene juſtifying faith and juſtification, as in the writing which he before in his depoſition mentioneth, paſſed betweene him and me, is to be ſeene; as if juſtifying faith could be one moment of time, without or before juſtification or remiſſion of ſinnes, which are in effect both one; for, to have ones ſinnes forgiven, is to be juſtified from them, and ſo of neceſſitie it will follow, that if repentance be before remiſſion of ſinnes and juſtification, it muſt be before juſtifying faith, becauſe where remiſſion of ſinnes is not, there can be no juſtifying faith. Heb. 6. Mark. 1. 1, 2, 3, 4.

Hereupon it is that the ſaid *Thomſon* and *Rogers* doe depoſe that I have often times taken upon me to expound ſundry places of Scripture, and to inſtruct many perſons in their preſence and hearing, and therefore they name no time, place, part of Scripture, poynt of doctrine, nor perſon to be preſent beſides themſelves, leaſt their cunning equivocations ſhould be diſcovered, but ſince the 20 of *December* 1623. they are very carefull to have ſet down, becauſe they would not have King *Iames* his pardon by any means to relieve me againſt their wicked conſpiracy.

And *Henry Robrough*, he ſayth not that I have often times taken upon me to expound ſundry places of Scripture, and to inſtruct many perſons in his preſence and hearing, &c. Which he might have depoſed as ſafely as they, having all one and the ſame ground, hereby ſeeming to have ſome more honeſty in him. But that I profeſſe my ſelfe to be a man able, and ſets downe the reaſon thereof to be, becauſe I have oppoſed ſome Miniſters in diſputation, naming himſelfe onely, and the writing that paſſed betweene him and me, for proofe thereof. Whereas, as it is well knowne, he was the man that deſired it, and promiſed faire and friendly proceeding, though he now hath ſhewed himſelfe otherwiſe; and mentioning alſo my printed bookes, as in his depoſition, for further ground. As if a man may not reaſon, or diſpute with a Miniſter, nor ſpeake or write of Religion, or of the Scriptures, but he therein taketh upon him as a teacher or inſtructer, and profeſſeth himſelfe to be a man able; for this is the thing *Robrough* drives at, as well as *Thomſon* and *Rogers*, to prove againſt me to the Court; which for my part, I never did profeſſe, nor take upon me, although I know a man may through the grace and gift of God, be in ſome meaſure able, that dareth preſume to take the office, name, or profeſſion of a Teacher or Inſtructer upon him. And ſuch gifts of God, as to prophecy, if in a man of the loweſt degree, place, or calling in the Church of God, Shepheard, Clown, Carpenter, or other, ought not to be diſpiſed or envied at for his low eſtate, or meanneſſe of his perſon ſake. Nay, a greater Meſſenger of God then ever M^r. *Robrough* was or will be, ſayd once of ſome that for the ſame cauſes were ſo envied, and complained of; *I would that not onely they, but the whole hoſt of Iſrael did prophecy.* And S^t. *Paul* ſayth without excepting the meaneſt artificer, *Deſire the beſt gifts, and chiefly that yee may prophecy.* M^r. *Robrough* forgets that they were but envious ſcorners, though Scribes and Phariſes, who once upon ſuch tearmes, ſo ſlighted and diſpiſed the Lord himſelfe,

ſelfe, his works and words. So that Mr. *R.* comes nothing ſhort of *Thomſon* and *Rogers* in falſe witnes-bearing and ſcorning; I will not equall him with the old Scribes and Phariſes, becauſe of the honour and grace of him whom they ſo diſpiſed.

And for *Nicholſon*, the other witneſſe, a man that I was never in any ſort converſant with, nor have had one halfe houres time of ſpeech with in my life, whoſe teſtimony therefore is altogether as he hath heard and beleeveth, and ſo, what he hath heard and beleeveth, he preſumeth to ſweare; what thoſe new or ſtrange poynts of doctrine are, in his depoſition, he nameth not, nor any one of thoſe ſundry perſons that I ſhould expound the Scriptures unto, whom he calls my proſelites and followers, and me their Teacher in matter of doctrine. But howſoever, though his depoſition be but upon heareſay onely, and as he verily beleeveth, yet the Court hath ſo credited his teſtimony, that the moſt of the words and matters of this firſt accuſation in the ſentence, are his words, and grounded chiefly upon his depoſition; and ſo he is and will be found a falſe witneſſe like the reſt, and the Court, I ſuppoſe, cannot be excuſed, but I referre all to the underſtanding Reader to judge how rightly I have been dealt withall by my accuſers and the Court.

But now let me yet give the Reader a little further to underſtand, That before Mr. *Denſon* began his ſuite in Court againſt me, after he had begun to revile me in his Pulpits, and I having uſed all meanes both by writing and friends of his and my own to ſpeake with him, to informe him rightly of things concerning my ſelfe and my minde in matters of Religion, before ſome men of underſtanding, that they might heare and diſcerne truly thereof, and ſo pacifie him, and ſtay his violent courſe, and could by no meanes obtaine either the one or the other, but that he ſtill perſiſted both at *Cree-Church* and great *Allhallowes* for neere halfe a yeare together, reviling me by name in moſt bitter manner, calling me Viper, Serpent, Heretique,

Heretique, Familiſt, and many other vile reproachfull and ſcandalous names, unſeemly to be ſpoken, and ſhamefull to be uttered by a Miniſter in a Pulpit, and charging me with many very falſe and wicked things, and ſaying to the people, This is one *Etherington* a Box-maker, whither he be dead or alive with God or the devill, I cannot tell, I know him not if I meet him in my diſh, &c. And utterly refuſing ſtill to be ſpoken with, gave out in his Pulpit, as a flat deniall, ſaying, *Muſt I ſpeake with every Heretique before I may reprove him openly; nay, it hath been told me by them of the houſhold of Cloe, and I beleeve it to be true.*

Then I being much urged and provoked by reaſon of ſome that began to conceive and ſay, If things were not ſo, and that I were not ſuch a one as he had charged me to be, I would complaine. Hereupon, I confeſſe, I did complaine by Petition to Doctor *Martin*, who was then Chancellor (for ſo I was adviſed) certifying him how matters had paſſed, and requeſting that he would ſend for M^r. *Deniſon*, and examine the reaſon of his ſo ſtrange and unlawfull proceedings, and to ſtay the ſame, and appoint that the things of difference in opinion, or howſoever, might be heard before ſome Miniſters, if he thought fit; to which he anſwered, You have brought me here a ſtrange Petition, I know M^r. *Deniſon* to be a very honeſt man, I know not you, I will not ſend for him *Dic eccleſia.*

Then as thinking it but my dutie to ſeeke to the Rulers of the people, whoſe office is to defend the innocent, and to rebuke the offenders, and as hoping ſtill things would be heard, examined, and ended in peace. I did complaine to the Biſhop of *London* to the ſame effect, who granted my Petition, and ſent for M^r. *Deniſon*, who at the time appointed came, bringing with him his friend M^r. *Robrowgh*, to aſſiſt him; And ſo the Biſhop having queſtioned ſome thing about the matter, and a little blaming him, ſpake when to have another time of hearing, which M^r. *Deniſon* preſently oppoſed, ſaying, I meant to have had

had him into the high Commiſſion Court, if he had not prevented me, Dr. *Martin* being alſo there preſent, and ſpeaking to his purpoſe, as his ſpeciall friend, furthering his motion, the Biſhop anſwered, you may then doe ſo yet; which when I perceived, and that Mr. *D.* had ſuch a friend of Dr. *Martin*, I did with as much ſpeed as I could Petition to the Archbiſhop of *Canterbury*, certifying him alſo how things had paſſed, and requeſting that he would be pleaſed to ſend for Mr. *D.* and appoint that the matter might be heard & ended without ſuite of Law, if it might be. To which he anſwered, that Mr. *D.* had been with him the day before, and ſhewed him a ſcrowle of ſtrange things againſt me, and ſo contradictory one to another, as never was knowne to be in any Heretique whatſoever, and that he thought it not poſſible therefore they could be all true, yet told me that he had Letters miſſive granted him, but willed me to be at the Court the next thurſday, and he would order that I ſhould cleere my ſelfe according to my owne conſcience upon my oath; which accordingly was done; whereat Mr. *D.* murmured, and ſaid, My Lord, I have witneſſes that will ſweare againſt him; to which the Biſhop anſwered, Peradventure you may have two or three evill perſons that will ſweare and cauſe a man that is innocent to be condemned, he ſhall cleere himſelfe upon his oath. And ſo I did according to the order, give into the Regiſter Office full anſwers upon oath to all *Steven Deniſons* Articles, which are to be ſeen. This being done, and Mr *Deniſon* perceiving that I was to be cleered thereupon, and ſeeing that matters would then fall foule with him, and having no way to heale himſelfe, but by wounding and ſuppreſſing me, moved to the Court, vehemently affirming that I was a Familiſt, and would forſweare and deny all things in publique which I held and did in private, ſaying I have twenty witneſſes that will ſweare againſt him. Whereupon Dr. *M.* ſtood up, and ſpake ſo to the furthering of his motion, as that the Archbiſhop was turned againſt me; way was given

 him,

him, the order of my clearing upon my oath was croſſed, my anſwers to his articles rejected, and never might come to the view or hearing of the Court. And ſo his Witneſſes being all of them either thoſe his aſſociates and devotaries which firſt ſet him on, as aforeſaid, or ſuch as he had in his Pulpit (three or foure dayes before he was to goe before the Biſhop of *London*) charged to aſſiſt him, ſaying, Whoſoever hath any thing againſt *Iohn Etherington*, let him come to my Chamber to morrow by eight a clock; As yee love the Miniſters of God, now ſtand for them, for they goe about to ſilence all the good Miniſters in the Citie, ſuch as by this meanes, and by his diligent ſearch and inquiry through the Citie, partly by faire perſwaſions, partly by threatnings, had gathered together to conſpire againſt me; laying alſo plots to get me into their company, that ſo they might finde occaſion, and get matter whereof to accuſe me; theſe came readily together with him to the Court, to take their oathes againſt me.

Then upon Motion and Petition of complaint, which I againe made of M^r. *Deniſons* unlawfull proceedings in his Pulpits, the Court did order that I ſhould bring in my Articles againſt him, and I ſhould be heard. Which to the end things ſhould be the more cleared, I did; but the day that he was to make his appearance unto them, Doctor *Martin* with another ſpeech which he then made, cauſed my Articles to be rejected, and this order alſo, as the former, to be croſſed, ſo that I might not proceed in Court againſt him, till his ſuite againſt me were ended.

Then after his Witneſſes had beene examined, I had upon motion a Defence granted me; but King *Iames* then dying, the great plague of peſtilence immediately enſuing, the Court for a yeare or thereabout ceaſing, and I ſuppoſing that he my adverſary (as being by this time in conſcience rebuked, had let fall his ſuite, and I not willing of my ſelfe, to ſtirre the matter up againe, partly, becauſe of the great charge, and for that I ſaw he was, by reaſon of his great friends in Court, too ſtrong

for

for me, though I knew my cauſe to be better then his) I neglected it, he prevented me, the matter was ordered to ſentence before I knew or thought it was once againe called upon; after which, though in all humbleneſſe, I moved and requeſted ſeverall times for a defence, I could not have it granted, Doctor *Martin* his voice, which ſo greatly ſwayeth the Court, as at other times, ſo now likewiſe withſtood me, and ſo upon the laſt Court day of Michaelmas tearme 1626. the Depoſitions of Mr. *Deniſons* Witneſſes were by his Councell read, and as their manner is, aggravated againſt me to the Court, and I was cenſured without any defence or permiſſion to be heard ſpeake for my ſelfe.

This hath been the beginning, proceeding and proſecution of this buſineſſe and cauſe hitherto, which being firſt knowne and conſidered, will make all things more plaine and cleare to be underſtood. The reſt of the matters conteined in the ſentence, and the teſtimonies of the Witneſſes, which ſtand for proofe, with my defence unto them, follow.

The ſecond accuſation, as it is in the ſentence.

That the ſaid *Etherington* ſince the 20 of *December* aforeſaid, hath been and is a man diſaffected to the government and diſcipline of the Church of *England* now by Law eſtabliſhed, and agreeth with the ſect of the Familiſts and other Sectaries, having ſaid and writ touching their Conventicles and unlawfull meetings, that *Ceſar may command a place in publique, ſo he forbid none in private*; and further, that he maintaineth and agreeth with the Familiſts, in the perfect puritie of the ſoule.

Touching the government and diſcipline, *Rowland Thomſon*, *Thomas Rogers*, and *George Dunne*, doe depoſe and teſtifie.

The teſtimony of Thomſon.

To the ſecond Article this deponent ſaith, that by reaſon of ſome opinions, that he the ſaid *Etherington* holdeth,

eth, this deponent conceiveth him to be a man diſaffected to the government and diſcipline of the Church of *England*.

The teſtimony of Rogers.

That this deponent knoweth that the articulate *Etherington*, for all or moſt part of the time articulate, hath beene and is a man diſaffected to the preſent diſcipline of the Church of *England*, in regard this deponent hath in the time articulate heard him the ſaid *Etherington* maintaine ſome opinions, contrary to the received judgement of the ſaid Church.

The teſtimony of George Dunne.

That this deponent well knoweth that the articulate *Etherington* for theſe twentie yeares together, hath beene and is a man diſaffected to the government and diſcipline of the Church of *England*, in regard this deponent hath often converſed with him the ſaid *Etherington*.

Theſe are their words as they ſtand recorded by the Regiſter.

My Anſwer and defence is this.

Theſe three Witneſſes in theſe their teſtimonies, howſoever it may ſtand with a good conſcience, they laying that aſide, have ſhewed themſelves very willing men, as before to the firſt Article, ſo here to the ſecond, to witneſſe any thing againſt me, though never ſo falſly.

Thomſon ſaith, he conceiveth and holdeth it to be ſo by reaſon of ſome opinions which I hold, but nameth none.

Rogers ſaith, he knoweth it to be ſo by reaſon of ſome opinions he hath heard me maintaine, but nameth none.

George Dunne ſaith, he knoweth it to be ſo, by reaſon he hath often converſed with me, &c. yet nameth nothing that he hath heard me ſay or knowne me practice or doe in all this his ſaid time of twenty yeares, tending

to

to that purpose or any other. As if the Court would trust to their understandings of the discipline & government, and to their judgements and conceivings of my opinions, and not heare the opinions, nor a word or practise mentioned, and so passe sentence; for who can know a mans affections, but by his words or deeds?

First, for *Dunne*, I will excuse him in this, that he nameth neither word nor deed, because the truth is, he never conversed with me in his life, nor I with him, neither had I ever any kinde of dealing with him in my life, except onely that about nineteene or twenty yeares agoe, my wife having sore eyes, he came (by whose meanes I know not) and laid something to them, for which I payed him. So that *Dunne* could not well name any thing upon the ground of often conversing with me, yet he is a false witnesse nevertheless, and a foresworne man every way to his owne knowledge; first in this, That he upon his oath saith, he well knoweth that which he knows he knoweth not, and sets downe that for his reason and ground, upon oath also, which he knowes is false.

There are other matters wherein *George Dunne* hath upon his oath also testified falsly, which because they are not taken for proofe of any thing conteined in the Sentence, I passe them over untill some further occasion.

But for *Thomson* and *Rogers* they might have named what the opinions had beene, for they heard me maintaine them, they say. It seemeth they meane by opinions, those before mentioned against *Robrowgh* and *Denison*, which *Rogers* calleth the received judgement of the said Church, as holding their doctrine to be the discipline and government of the Church of *England*; for such a devoted conceit have they of these two men, and some other of their straine, as if the Church of *England*, doctrine, government, discipline, and all matters else thereof did consist in them; for it is to be noted, that these words, *Now by Law established*, which are in the Sentence, are not in any of their testimonies. But I leave the testimonies of

theſe men to the conſideration of the underſtanding Reader, to judge how good and ſufficient they are, and how judicially the Court hath proceeded againſt me, to condemne me upon ſuch evidence.

And as touching the ſecond part of this ſecond Article paſſed in the Sentence, *That I doe agree with the ſect of the Familiſts and other Sectaries, &c. Rowland Thomſon, Thomas Rogers, Henry Robrowgh*, doe teſtifie.

The teſtimony of Thomſon.

That the ſaid *Etherington* doth agree with ſome of the Sectaries articulate in many tenents and opinions, which he this deponent knoweth, in regard he hath been preſent when he the ſaid *Etherington* hath ſtrived to maintaine the ſame.

The teſtimony of Rogers.

That he the ſayd *Etherington* doth agree in ſome points and tenents with the Familiſts articulate, which he hath publiſhed in this deponents preſence.

The teſtimony of Robrowgh.

That the ſaid *Etherington* concurreth with the Separatiſts and Sectaries in private Aſſemblies, which this deponent knoweth by report, and alſo by his printed booke againſt Separatiſts, where he ſayth, *Cæſar may command a place in publique, ſo he forbid none in private, Page* 82. and he agreeth with the Familiſts in the perfect puritie of the ſoule after regeneration, as one *Jeſop* confeſſed to this deponent to be his and the ſaid *Etheringtons* opinion.

My anſwer and defence.

Thomſon pretends now to ſpeake upon knowledge, as well as *Rogers*; their grounds are both one; The one ſaith h-

he hath heard me ſtrive to maintaine, the other to publiſh tenents and opinions, and both of them, like brethren in evill, are ſtill agreed to forbeare to tell what the tenents and opinions are, leaſt by naming them they ſhould diſable their teſtimonies to their purpoſe. No doubt they are the tenents and opinions before mentioned, which Mr. *Deniſon* had told them in his Pulpits, was a ſure mark whereby they ſhould know a Familiſt, and ſo they preſumed upon his judgement, and by concealing what the tenents are, make them ſerve their turne for this as well as to be againſt the government and diſcipline, how ſufficient the teſtimonies of theſe two men are, to prove the things in the Sentence, and how concionably they have dealt, I referre to the Chriſtian Reader to conſider.

My defence againſt Robrowghs teſtimony.

To the firſt concerning private Aſſemblies, What Mr. *R.* knowes by report, that he may ſafely depoſe and ſay, So God helpe him, I refer to the Reader to conſider. But where he ſayth, *And alſo by his printed booke againſt Separatiſts, &c.* I confeſſe, I wrote ſuch a booke, which being allowed, was publiſhed in the yeare 1610. where in *Pag.* 82. theſe words are, *Cæſar may command a place for the publique, ſo he forbid none in private*; yet nevertheleſſe, Mr. *Robrowgh* hath ſhewed himſelfe a very evill minded man in two reſpects; firſt, in that he leaveth out the words and matters going before and following after in the ſaid booke, which would have cleared my meaning more fully, and taketh onely thoſe words as may moſt ſeeme to make for his purpoſe. And ſecondly in this, that whereas my words are, *Cæſar may command a place for the publique ſo he forbid none in private*; he gives it into the Court upon his oath, *Cæſar may command a place in publique, &c.* leaving out two of my words, and putting in one of his owne in ſtead of them, to alter the ſcope and intent of thoſe few words which he doth take, to make them ſerve

his

his turne againſt me, for who knoweth not, that the leaving out or changing one word for another in a ſentence, doth oftentimes alter the intent and ſcope thereof; as to build a houſe in a Citie, and to build a houſe for a Citie, are two differing things; the King may build a houſe in the Citie of *London* for his owne uſe, but if the King, ſay I, build this houſe for the Citie of *London*, all men will underſtand, he meaneth for the Cities uſe: againe, the King may command a place in publique, for himſelfe to come and worſhip God therein; but to command a place for the publique, is for the people alſo publiquely: So whereas I ſay, *Caſar may command a place for the publique*, my meaning is, that the King may lawfully with authoritie from God, and warrant from his word, command a place and places for the publique worſhip of God, to all his Subjects in and throughout all parts of his Dominions; which if the King may, and that my words doe intend and expreſſe ſo much, (as I thinke no man that is wiſe and conſcionable will deny) then all the Kings ſubjects are bound to obey the King, and come to the publique worſhip of God in thoſe publique places; and as it is for place, ſo it is for time, and other ſuch like circumſtances, (as in the 83. *Pag.* of the ſaid booke againſt Anabaptiſts is alſo ſet downe) alwayes provided (as it muſt be underſtood) that it be the true worſhip of God that is commanded, and not any idolatry or heatheniſh ſuperſtition; as is now in the Church of Rome commanded and practiſed: theſe things being ſo, then I reaſon thus, further; If *Caſar*, or our King, Law and Authoritie, may command a place and places, times, &c. for the publique worſhip of God, that is to ſay, for the aſſembling together of the people of God, to prayer, preaching, reading and hearing of the word of God, the adminiſtration and participation of the Sacraments, praiſing and giving thankes unto God for all his benefits, &c. and that all true Chriſtian Subjects are bound to obey the King, Law, and Authoritie, and come to the publique worſhip of God

God in thoſe publique places, times, &c. then no Chriſtian ſubject may ſeparate or ſchiſme therefrom, nor make any private aſſemblies, ſpeake, practiſe or doe any thing in oppoſition or contradictory thereunto; Nay, but on the contrary, every Chriſtian ſubject, young and old, is bound to be thankfull unto God day and night, that hath vouchſafed to diſpoſe the hearts of Kings, Princes and Authoritie of that Nation whereof he is a member and a ſubject, to ſet their helping hands to build the walls of *Jeruſalem*, to caſt out the abominations of the Heathen, and of Antichriſt, and reſtore the morning and evening ſacrifice of praiſe and thankſgiving, (as in the former time and in the dayes of old) which the Kings, Princes, and Authority of this our Nation have in ſome good meaſure done, to the great benefit of the ſame, thankes be unto God therefore. So that taking my words right as they are, *Ceſar may command a place for the publique*, and this will be the true and neceſſary conſequence of them; and then theſe words, *ſo he forbid none in private*, will receive of all charitable minded Chriſtians, a more favourable conſtruction, then to tend to the maintaining of the private aſſemblies of Familiſts, Separatiſts, or other Sectaries; but onely to preſerve the libertie that every Chriſtian hath, to worſhip God, to pray unto him, and doe him ſervice, at all times and in all places, every where, even in our ſecret chambers with humble and contrite hearts, lifting up pure hands, as the Scriptures ſpeake, *Ioh.* 4. 23. *Mat.* 6. 6. 1 *Theſ.* 5. 17, 18. 1 *Tim.* 2. 8. and as it is in *Pſal.* 111. 1. How falſe and deceitfull therefore *Henry Robrowgh* hath here ſworne and dealt, I refer to the indifferent diſcreet Reader to conſider.

And ſecondly, in that he chargeth me to agree with the Familiſts in the perfect puritie of the ſoule, after regeneration, and onely upon the report of one *Ieſop*, as himſelfe ſaith: I refer alſo this to the wiſe to conſider, how ſafely he may depoſe the ſame of me upon the report of another, whereas for my part, whatſoever *Ieſop* hath ſaid

or holdeth, I never held any ſuch thing, but doe hold the ſoule of the holieſt man living to be impure; and although as *Paul* ſaith of himſelfe, a regenerate Chriſtian doth in his minde ſerve the law of God, yet nevertheleſſe through the law and ſtrength of his corrupt members, he even his ſoule is led captive to the law of ſinne, and of death, and ſo is a captive to ſinne, but not a ſervant. Neither did I ever agree with the Familiſts, or any other ſuch like blaſphemous ſect, in any of their tenents and opinions, but have oppoſed and diſproved them, according to my abilitie, as in the aforeſaid booke againſt Anabaptiſts is to be ſeene, and as ſome can teſtifie, ſo that herein alſo M^r. *Robrawgh* is a falſe witneſſe; how rightly I have been condemned by the Court for theſe things upon theſe teſtimonies, I refer to the diſcreet Chriſtian Reader to conſider.

Their third Accuſation, as it is in the ſentence of the Court, according to M^r. Deniſons *fourth Article.*

That the ſaid *Etherington* within the time aforeſaid, hath alſo maintained and publiſhed, that the Church of *England* is no true Church of Chriſt, and that it teacheth falſe doctrine.

To the firſt part, that the Church of *England* is no true Church of Chriſt, *Rowland Thomſon*, *Thomas Rogers*, and *Henry Robrowgh* doe depoſe and teſtifie.

The teſtimony of Thomſon.

To the fourth he depoſeth and ſaith, that he this deponent hath within the time articulate heard the ſaid *Etherington* maintaine or publiſh ſome of the opinions articulate, *viz.* that the Church of *England* as it is now by Law eſtabliſhed, is no true Church of Chriſt.

The teſtimony of Rogers.

To the fourth Article he depoſeth and ſaith, that the ſaid

ſaid *Etherington* hath within the time articulate, and ſince the 20 of *December* 1623. held and publiſhed, in this deponents and his preconteſt *Thomſons* preſence, that the Church of *England* as it is here by Law eſtabliſhed, is no true Church of Chriſt.

The teſtimony of Robrough.

To the fourth Article he depoſeth, that the articulate *Etherington* hath of this deponents knowledge, within the time articulate, maintained and publiſhed, that the Church of *England* as it is here by Law eſtabliſhed, is no true Church of Chriſt, becauſe he teacheth this true Church to conſiſt of the regenerate onely, as in his booke againſt Separatiſts, *pag.* 15.

My anſwer and defence.

Thomſon and *Rogers*, they as two confederates keepe cloſe together in their conſpiracy againſt me, for although I neither publiſhed nor ſpake to or in the hearing or preſence of them, or any other, that the Church of *England* as it is now by Law eſtabliſhed, is no true church of Chriſt, nor any thing to ſuch purpoſe; yet theſe two Joyners as well acquainted before hand with M^r. *Deniſons* Articles, and being with *Henry Robrough* the chiefe of his counſell in the inventing and making them, to confirme what they had begun, by a ſecret equivocation they depoſe upon ſome words which I ſpake in anſwer to their queſtions and demands, that I had publiſhed, as aforeſaid, and becauſe they will be ſure to agree in one tale, they come both together to the office to be examined, and there *Rogers* ſtanding by *Thomſon* while he was examining, which is the reaſon why the Examiner calleth *Thomſon Rogers* preconteſt, as being examined immediately before him and in his preſence and hearing; which my ſelfe comming to the Office the ſame time ſaw; let

not the Reader therefore marvaile that they ſo well agree.

They name no time, place, nor perſon to be preſent beſides themſelves, *Rogers* and his preconteſt, when I ſhould publiſh this thing, and I was never in company with theſe two men alone at any time. Chriſt ſayth, *He that doth evill hateth the light, and he that doth well commeth to the light, &c.* wherefore if theſe mens conſciences had not accuſed them of their falſe and evill dealing, and that they had not feared their evill deeds to be diſcovered, they would no doubt have named both time and place, and ſome of the perſons that were preſent beſide themſelves, for by that meanes their teſtimonies would have carried a more faire and honeſt countenance then now they doe, but ſince the 20 of *December*, that muſt not be omitted, they will not have me pardoned by any meanes. I doe well remember, that about the time that Mr. *Deniſon* firſt began his ſuite in Court againſt me, after he had a long time before reviled me in his Pulpits, theſe two men, *Thomſon* and *Rogers*, ſought to get me into their company, *Rogers* being the ſollicitor or earneſt ſuitor for the ſame to one *Saloman Seabright*, being of his acquaintance and one that knew me, to bring it to paſſe, pretending and promiſing that if they might ſpeake with me, and ſhould finde things to be otherwiſe then they had conceived, they would enforme Mr. *Deniſon* thereof, and cauſe him to ceaſe his courſe and proceedings againſt me. Whereupon I did conſent to ſpeake with them, ſo that they would appoint the time and place, for I ſuſpected it to be a plot layd between Mr. *Deniſon* and them, to get matter againſt mee, either to prove a conventicle or otherwiſe to entrap me in my words, being forewarned by one that knew ſome of their ſecrets, that ſuch a thing was plotted and intended by them, which accordingly ſo proved; So the place being at the ſaid *Saloman Seabrights* neere Algate, I met them there at the time they appointed, where in the hearing of ſundry perſons, they moved

moved many queſtions unto me, concerning repentance and faith, the Church, and other things, to which I did anſwer them according as I did underſtand and beleeve.

As touching the Church, they asked mee, what I held the true Church of Chriſt to be; To this I anſwered and told them plainly, that I held the true Church of Chriſt to be and conſiſt of the true regenerate ſervants and people of God, ſanctified in heart by faith in Chriſt Jeſus, lively ſtones, built upon the rock Jeſus Chriſt, the chiefe corner ſtone, according to the words of Chriſt, and as S^t. *Peter* deſcribeth it, which S^t. *Paul* calleth the *body and ſpouſe of Chriſt, the pillar and ground of truth*; according alſo as it is conteined in the Creed, *I beleeve in the holy Ghoſt, the holy Catholique Church, the communion of Saints, &c.* Mat. 16. 18. 1 Pet. 2. 4. 5.

Then they asked me of the outward ſtate of the Church of *England*, if all in generall were the ſame true Church of Chriſt, or of it; to which I anſwered, nay, I could not ſay ſo; Then if any whole Pariſh that I knew were, to which I alſo anſwered, nay, I knew no ſuch Pariſh that I could ſo conclude of all, God knoweth who are his: Then laſtly, if I did not hold ſome private company with my ſelfe to be the ſame true Church of Chriſt; to which I anſwered alſo and told them, nay, but that all of all degrees and callings in the whole Kingdome, whoſe hearts were ſanctified by faith in Chriſt Jeſus, were the true Church of Chriſt here of *England*: and that if I, or they that asked thoſe queſtions, or the reſt there preſent, were ſo ſanctified in heart, then were wee of the ſame true Church of Chriſt, elſe not, and that there was never any Church, generally conſidered as it was outward and viſible to the eye of man, but ſome, yea many times the moſt part, and of the greateſt of them in moſt eminent place in the Church, as well as of the loweſt and meaneſt, have been unfaithfull, ungodly, unholy, and ſo, not of the Church, though they were in it: And I told them plainly, that I held the Church of *England* as it was by the au-

thoritie of Princes and by Law eſtabliſhed, to be the beſt reformed, ſo generally conſidered, this day in the world, and that I did beleeve God had a ſpeciall reſpect unto it above any one Nation or Kingdome whatſoever, and that he had many faithfull ſervants, ſonnes, and daughters therein, and much people to ſave, for whoſe ſakes the reſt doe fare well, and are the more happy.

Theſe were my anſwers to their queſtions, touching the Church, or to this very effect, as ſome that were there preſent and heard me, as well as they, can teſtifie. It ſeemeth that upon my anſwer to their queſtion of the outward ſtate of the Church of *England*, if all in generall were the true Church of Chriſt, or of it, becauſe I ſaid, nay I could not ſay ſo, therefore they preſume to ſweare, that I held and publiſhed, that the Church of *England* as it is now by Law eſtabliſhed, is no true Church of Chriſt, as if I would have ſome other outward forme eſtabliſhed, to make a true Church, or that none could be in the outward ſtate of the Church, and partake with it in the outward calling of the miniſtry, preaching, adminiſtring, hearing, receiving, but regenerate perſons onely, all which was far from my thought; So that in this alſo as well as the former, they are very falſe witneſſes.

And concerning *Robrowghs* teſtimony, who depoſeth that becauſe I ſay the true Church doth conſiſt of the regenerate, therefore I teach and maintaine that the church of *England* as it is now by Law eſtabliſhed, is not a true Church of Chriſt.

My anſwer is, that if M^r. *Robrowgh* can, and when he ſhall prove that the Church of *England* as it is now by Law eſtabliſhed, is not part of the holy Catholike Church of Chriſt, whereof all are Saints, then will I grant his teſtimony to be true; in the meane time, he is a falſe accuſer, and one that doth deny the Church of *England* now by Law eſtabliſhed, to be part of the true holy Catholique Church of Chriſt, of the Communion of Saints; proving himſelfe guiltie of that whereof he chargeth me.

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It would ſmall avayle the Church of *England* to have the name of a true Church, and not to be of the holy Catholike Church, which the Creed and the Scriptures doe deſcribe unto us, and require us to beleeve and acknowledge for Chriſts true Church, his body, his ſpouſe, &c. for although all be not Saints that are in the Church, as touching the outward eſtate and ſocietie thereof, yet as touching the true ſpirituall communion, all are Saints that are of it, and are one body and one bread, being all made partakers of that one bread Chriſt Jeſus, and baptized by one Spirit into one body, and made to drinke into one Spirit, as S^t. *Paul* declareth, according as S^t. *John* teſtifying againſt ſome Antichriſts of his time; *They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out that they might manifeſt that they were not all of us*: and S^t. *Paul* againe; But *Chriſt the ſonne over his owne houſe, whoſe houſe are wee, if wee hold faſt the confidence, and the rejoycing of the hope firme unto the end.* So that they onely which are truly faithfull, and hold faſt the confidence, &c. are the true Church of Chriſt. 1 Cor. 10. 17. & 12. 12, 13. 1 Joh. 2. 19. Heb. 3. 6.

If M^r. *Robrough* doth or will deny himſelfe to be one of theſe, I dare then deny him to be one of Chriſts true Church, notwithſtanding he hath the office of a Curate in the outward ſtate thereof.

And ſecondly, whereas I ſtand charged in the ſentence to have ſaid, that the Church of *England* teacheth falſe doctrine, and upon the teſtimony of *Suſan Price* onely, a woman greatly devoted to M^r. *Deniſon*, and an aſſociate of *Thomſon* and *Rogers*; My anſwer is, ſhee teſtifieth falſely, unleſſe the Church of *England* doth conſiſt of M^r. *Deniſon*, M^r. *Robrough*, and ſome other of their corrupt humour, as many ſuch women (and ſome men alſo as unwiſe as they) doe conceive it doth, and therefore dare ſweare that whatſoever is ſpoken againſt them and their doctrine, is ſpoken againſt the Church of *England*.

Their

Their fourth Accuſation.

That the ſaid *Etherington* within the time aforeſaid, *viz.* ſince the 20th of *December* 1623. hath maintained and publiſhed, that the Sabbath ſince the Apoſtles times was of no force, and that every day is a Sabbath, as well as that which wee call the Lords day or Sunday.

To this firſt poſition of the fourth Article, *Rowland Thomſon, Thomas Rogers, Suzan Price, Peter Worceſter, Henry Robrowgh,* doe depoſe and teſtifie.

The teſtimony of Thomſon.

That he this deponent hath within the time articulate, heard the ſaid *Etherington* maintaine or publiſh, that the Sabbath was of no force ſince the Apoſtles times, and that every day is a Sabbath as much as that which wee call the Lords day or Sunday.

The teſtimony of Rogers.

He depoſeth and ſaith, that he the ſaid *Etherington* hath within the time in this Article mentioned, and ſince the 20 of *December* 1623. held and publiſhed that the Sabbath was of no force ſince the Apoſtles time, and that every day is a Sabbath as much as that which we call the Lords day or Sunday.

The teſtimony of Suzan Price.

That ſhee this deponent doth certainly know that the articulate *Etherington* within the time articulate, maintained and publiſhed, that the Sabbath was of no force ſince the Apoſtles times.

The teſtimony of Worceſter.

That he this deponent hath within theſe eight moneths laſt paſt, before his examination, heard the ſaid *Etherington* maintaine, that there is no day to be ſet apart for outward reſt, by vertue of any commandement.

The

The teſtimony of Robrough.

That the articulate *Eſberington* hath of his deponents knowledge within the time articulate, held, maintained, and publiſhed, that the Sabbath is of no force, and that we are not now bound to keepe it, by vertue of the fourth Commandement.

My anſwer and defence.

The words of *Tomſon*, *Rogers*, and *Suſan Price*, which are the words contained in the Sentence, I never ſpake in my life, much leſſe maintained or publiſhed as they depoſe, nor yet the words of *Henry Robrough*, but I doe hold the Sabbath to be in force according as I ſhall hereafter manifeſt, and that the firſt day of the weeke is to be obſerved.

And as touching *Worceſter* and his teſtimony, for him he is a man that I was never converſant with, onely I have beene in his company two or three times, and the laſt time was as he ſaith, and at the houſe of one Maſter *Pike* in Eaſt-cheape, where hee the ſaid *Worceſter* with ſome other of Maſter *Deniſons* favorites, had occaſioned me to meet them, under pretence of friendſhip alſo, and of making peace, but being indeed another traine to intrap me. This *Worceſter* with ſome of his ſociates then preſent, were very importunate with me to reaſon with them concerning repentance, and the Sabbath, which I refuſed to doe, being forewarned of their conſpiracy, and that this *Worceſter* with others of them, had given out threatning words, tending to the taking away of my life, one ſaying it is pitie that he liveth, hee deſerveth to be burned, another, I will never leave him till I make him fry, and others to the like effect, and becauſe I held it not a thing fitting to make a controverſie of this matter of the Sabbath, which they moſt deſired to have me ſpeake of with them, neither did I ever contend with any man about it, untill Maſter *Deviſon* had

begun to revile me in his Pulpits, and charging me falsely in many things concerning it, nor had I then, but that I was drawn to it once through faire pretences also, with one Master *Cleaver*, at which time we seemed to part friends, and not so disagreeing as there need to be any enmity between us for the difference. So that I only told *Worcester* and the other with him, my mind in few words, but not in way of maintaining as he deposeth, for the words, it is like I did say thus or to this effect, that if the fourth Commandement, as it did concerne the outward bodily rest of the seventh day, be abrogated (as I thinke all the Christian Churches in the world doe hold it is) then there is no Commandement in the word of God requiring the same outward bodily rest upon any other day instead thereof: and this I say still, yet not denying the observation of the first day of the weeke, as I shall declare, so that thus farre I deny not *Worcesters* testimony, though otherwise, and in other matters he is false like the rest.

But whence these two sworne brethren *Thomson* and *Rogers* (whose testimonies, because they so well agree, are so oft the words of the Sentence) *Susan Price* and *Henry Robrough*, have had the words they depose, I cannot tell, neither doe themselves declare, nor mention any time, place, or person to be present, when I should publish, and maintaine them as they speake, and I am sure I never said to any man living, that the Sabbath was of no force, but doe hold that it is in force, and the Commandement also according to the spirituall intent therof; I meane by Sabbath the true and perfect rest of God, which hee did rest the seventh day, having finished all his workes, therefore called his rest, as hee saith, *If they shall enter into my rest.*

And that it is here entred into of us, and kept not through the Law, by doing any kind of worke or works therein contained, but through the promise, even the the Gospell of Jesus Christ by beleeving, as Saint *Paul* saith; *For we which have beleeved doe enter into rest*, as hee

ſaid, *as I have ſworne in my wrath, if they ſhall enter into my reſt, although* (ſaith he) *the workes were finiſhed from the foundation of the world, for he ſpake in a certaine place of the ſeventh day on this wiſe, And God did reſt the ſeventh Day from all his workes*; and in this place againe, *If they ſhall enter into my reſt, Heb.* 4. Where the Apoſtle declareth plainely, that the reſt of God, which hee is ſaid to reſt the ſeventh day, and this in *David*, which the faithfull doe enter into, is all one and the ſame reſt, and that it is preached unto us in the Goſpell, as it was to the Iſraelites in *Davids* time, and in the wilderneſſe; And the reaſon why they that fell in the Wilderneſſe entred not in; was their hardneſſe of heart and unbeleefe, as in the 15. ver. of the 3. chap. and the 2. ver. of the 4. chap. He declareth and ſaith further, *That they that are ſo entred have ceaſed from their owne workes, as God did from his*; that is, from ſeeking their owne pleaſures, and ſpeaking their owne words, from all their corrupt carnall and ſinfull pleaſures and delights of the world, wherein their ſoule as well as their bodie and members thereof had walked; (the whole man being corrupted through the fall) and which are therefore called their owne workes and their owne pleaſures, and their delight is now in the Lord, and in his holy and heavenly wayes, ſeeking his face continually, & honouring him, &c. as the Prophet *Eſay* ſaith; And they that are ſo entred here by faith and keepe the Lords holy Sabbath, will the Lord cauſe to ride upon the high places of the earth, and will feed them with the heritage of *Iacob* their father, for the mouth of the Lord hath ſpoken it, which heritage of *Iacob* is the everlaſting Kingdom, the heavenly Country and Citty promiſed which all the holy Fathers looked for and is to be manifeſted and fully accompliſhed, when Chriſt ſhall come in his glory, and all things ſhall be reſtored according to the Prophets. And ſo I hold the Sabbath ſpirituall, and eternall to be in force, and that the outward reſt of man and beaſt commanded the Jewes on the ſeaventh day was but a ſhaddow thereof Eſay 58.

and is now ceased to Christians; So that as wee are bound to Circumcision, nor other ceremonies of the Law, which is manifest by *Acts* 15. *Gal.* 4. and other places of Scripture, neither are we to the strict observation of any litterall Sabbaths of yeeres, times, moneths, or dayes, as the Jewes were by the Law, but are free as Saint Paul sayth *Let no man judge you in meates or in drinkes, or in respect of an holy day or of the new Moone, or of the Sabbath day, which are a shaddow of the things to come, but the body is Christ*, And he said to them of *Galatia*, who were by false Teachers brought to an extreame in that kind more then the Law it selfe, (ever intended) *To observe dayes, and moneths, and times, and yeares, I am afraid of you, &c.* in both which places, the Apostle speaketh of the seventh day Sabbath, and concludeth of it as of the rest, In *Gal.* he beginneth with it before the monthly Sabbathes, as besides which before the monthly there is not another to be rekoned, and in *Col.* He ends with it, in reckoning next after the new Moones or monthly Sabbathes, except which after the monethly there is not another to be named, and counteth it with the rest a shadow of things to come.

Col. 2.

Gal. 4.

And this, no doubt was the reason why the Apostles and Christian Churches to this day, have left it with the rest of the signes and shadowes of the law, as holding that Christians are free, as touching their consciences in all such respects.

If this be true, that the litterall rest of the seventh day commanded in the Law be a shadow, as by the Apostles words, is most cleere and past all contradiction, then the first day of the weeke used in the Apostles times, and ever since in the Christian Churches, for the assembling together of the people of God to breaking of bread and prayer, and preaching, and hearing the word of God, for exhortation, spirituall communion, edification and comfort one another, praysing the Lord, &c. Was taken up freely, and is a free observation, and not by force of any commandement of the Law or of the Gospell.

And

And this doth the Apoſtle further declare in *Rom.* 14. where he plainely ſheweth, as he doth alſo in *Colo.* 2. the indifferency now under the Goſpell of eating and not eating of meates, and of eſteeming and not eſteeming one day above another. So that although Chriſtians be now free in theſe things, as touching the conſcience, in reſpect of the Law, and are not bound, yet, they not only may obſerve a day to the Lord for the ends before mentioned, and forbeare therein their common worldly affaires, but ought, it ſo being ordained and appointed by the ſtate and Church wherein they live, and ſo farre wee are bound by the command of the word of God, in all good and lawfull things to obey; And ſome day or time is needfull, and the more time the better, and hee that makes the moſt uſe of the ſame time to the ſame ends doth the beſt; and the firſt day of the weeke may very well be the day, rather then any other, becauſe it was for ſome reaſons, no doubt, taken up, and uſed for thoſe ends in the Apoſtles times, whither becauſe they might be more free therein in reſpect of the Jewes, then on the Sabbath day, or for what reaſon elſe, it is not written, being not ſo needfull to be knowne. And ſo in reſpect of this ſpirituall uſe and end, it hath beene and is appointed and imployed unto, it may be called a Sabbath day, though not by force of the commandement.

But whoſoever ſhall lay ſuch a burthen upon the conſciences of Chriſtians touching the day, as Maſter *Denſon* and ſome others have done, charging the people upon heavy curſes and condemnation to doe, and not to doe ſuch, and ſuch kind of things as they preſcribe, Theſe things.

Which although you may lawfully leave them undone upon any other day and not ſinne, you are bound to doe them in this day in paine of condemnation.

And theſe and thoſe kind of things or actions, which although you may lawfully doe them on any other day and not ſinne, you are bound not to doe any of them in

this day on paine of condemnation, and whosoever doth not conſcionably, ſo obſerve the day cannot be a true Chriſtian, wherewith they have ſo inthralled the minds of many people, ſome of tender conſciences zealouſly affected towards God, and have brought them to ſuch diſtraction and unquietneſſe of ſpirit, by reaſon they are not nor can be ſatisfied in every particular action, what they are ſo bound to doe, and what not to doe upon that day, when to begin and when to end, that there is more talke and queſtioning among them, and and more reſorting to Miniſters for ſatisfaction about the ſame, then about any matter of religion whatſoever.

This doctrine (I ſay) is very unſound, and juſt like unto that which the falſe Apoſtles and Teachers taught and charged them of *Antioch* and them of *Galatia* touching Circumciſion and the Sabbath of the Law, which was very erroneous, even in the time of the Law; and a burthen as Saint *Peter* ſaith, which they nor their fathers were able to beare, for ſuch doctrine had beene taught the Jewes by ſuch Phariſees and falſe Teachers, a long time before *Peters* dayes, and is by the Church, in *Acts* 15. and by Saint *Paul* in *Gal.* 4. condemned for falſe and very erroneous doctrine, and to be a dangerous ſtep of falling from Chriſt, for Saint *Paul* teſtifieth plainly, that the Gentiles which had not that Law of Circumciſion, and the Sabbaths, &c. might have the truth and effect thereof in their hearts, and be a Iew inwardly in the ſpirit though not outwardly in the fleſh, ſo that there was never ſuch a neceſſity as thoſe falſe Teachers taught, and moſt part of the Jewes conceived, nay, they ought to have knowne, that althoſgh themſelves that had the Law, (to whom eſpecially it was given) were bound to obſerve it to the utter-moſt of their power, yet if they fayled in any part (as all did in many) and ſo in all parts, they might be ſaved another way, through the grace and mercy of God in the Goſpell, and that of this there was alwayes a neceſſitie, and

with-

without the ſame no man could be ſaved; and that a Gentile having the ſame grace, ſhould be ſaved, though he were ignorant of the Law; for this is the effect which was ſignified by thoſe ſignes and ſhadowes which are now (as it was a law to the Iewes) ceaſed to Chriſtians.

Unto all this doe agree the beſt approved writers of the Chriſtian Church, both of the antient and latter, ſince the Apoſtles times, as *Hierome* upon *Gal.* 4. *Auguſtine* in his Epiſtles ch. 19. and in his booke *Conſcientiæ Diata*, and of the Spirit and letter, chap. 14. and upon theſe words of Chriſt, *Take up thy bed and walke*, Tract. 17. *Tertullian* alſo in his booke *Adverſus Iudeos*, and others; And of the latter Maſter *Tinſtall* in his anſwer to Maſter *Mores* firſt booke, page 287. *Doctor Barnes* in declaration of the cauſe of his condemnation, page 106. Maſter *Frith* in his declaration of Baptiſme, page 96. Maſter *Calvin* and others, and as it is contayned in the *Harmony of confeſſions* of the Reformed Churches, page 473. and page 499. beſides ſundry writers of this preſent age; So that in this I am not ſingular, though I differ from Maſter *Denſon*.

Their firſt accuſation.

That the Bookes of Eſdras *are and ought to be eſteemed part of the Canonicall Scripture.*

They that teſtifie to this are *Rowland Tomſon* and *Suſan Price*, their teſtimonies are both according to the words of the Sentence.

My Anſwer and defence.

Their teſtimonies to this alſo, as they have given it into the Court are falſe, for I never ſaid that the two laſt Bookes of *Eſdras* (which it ſeemeth they meane) are or ought to be held canonicall, or part of the canonicall Scripture, But this I ſay, and doe beleeve, that *Eſdras* was

was a holy Prophet and true ſervant of God, and that thoſe his two laſt Bookes are as well as the reſt, holy and true, as ſundry Divines have eſteemed him, and written of them, and one Booke now publike, Printed firſt in Queene *Elizabeths* dayes, and preſented to the Lord *Robert Devereux* Earle of *Eſſex*, upon the 11. chap. of the laſt Booke of *Eſdras*, wherein matters of great moment, are manifeſted worthy, I dare ſay, to be regarded of every true Chriſtian that deſires underſtanding.

And I dare ſay further, that they have done and doe very wickedly which rayle againſt him, calling and counting him a counterfeit, a lyer, a blaſphemer, as ſome have done, it had beene farre more wiſdome for them to have left him in theſe his laſt Bookes, and ſuſpended their judgements untill time, the tryer and diſcoverer of truth from falſhood, ſhould manifeſt things more clearely, that ſo upon cleare proofe of experience, they might have judged rightly of that, which through want of underſtanding, they could ſee before.

Their ſixt accuſation as it is in the Sentence.

That the ſaid Iohn Etherington *within the time aforeſaid, hath kept private Conventicles or exerciſes of Religion by the Lawes of the Realme prohibited, and taken upon him in ſuch Conventicles, to be the chiefe ſpeaker or expounder of the Scripture, and hath many adherents diſciples and followers of his doctrine, and giveth many oppoſitions contrary to the received opinions taught in the Church of* England, *ſaying, that outward ordination of a Miniſter doth not make a true Miniſter, And hath uſeth many reproachfull ſpeeches, to and of the Miniſters of the Church of* England, *And by this meanes hath ſeduced and drawn many from th Church of* England *to be Seiſmatiques and ſeparatiſts, and cauſed them, or ſome of them to forbeare to participate with us in the celebrating of Devine ſervice and Sacraments.*

They that teſtifie to this are *Rowland Tomſon, Thomas Rogers, Chriſtopher Nicholſon, Peter Worceſter, Suſan Price, Henry Robrough, Iohn Okes, George Dunne,*

Here

Here like purſuers of blood, they cry out together with open mouth, as if they meant now at laſt to ſwallow me up quite and cleane, this being the maine toyle which they (from the beginning) had layed, whereby above all, they made ſure account to take me.

Their depoſitions to this ſixt Accuſation are not onely many, but ſo long and tedious, that if I ſhould ſet them all downe, with anſwers to every particular thing in them, it would require more time and ſpace then all that is already paſt, and would weary any ſober mind to read them over, I will therefore give my anſwer & defence to that which is contained in the words of the Sentence, as being the maine and ſumme of all, as alſo to the chiefe of their depoſitions, and leave the reſt untill ſome further occaſion ſhall ſerve.

My Anſwer and Defence.

To the firſt, concerning private Conventicles and exerciſes of Religion by the Lawes of this Realme prohibited, my anſwer is. It is a falſe accuſation, I never kept any ſuch, nor have done otherwiſe then I have acknowledged in my Defence to their firſt Article, as one Chriſtian neighbour or friend, may and ought to doe to and with another, which I am out of all doubt, the lawes of this Realme doe not forbid, neither I hope ever will.

And ſecondly, whereas they ſay that I take upon me to be a chiefe ſpeaker or expounder of the Scriptures, and to have many adherents, diſciples and followers, &c. My anſwer is, They charge me in this alſo very falſely, I am ſo farre from taking upon me ſuch things as that I doe reject, the very thought thereof in my ſelfe, eſpecially, and have oppoſed and reproved ſuch as have ſo done and beene ſo affected, as ſome can witneſſe, although I confeſſe I have beene free, and alwayes ready to ſpeake to my neighbour and friend, and children, &c. whatſoever I have knowne and underſtood of the word, and wayes of God, as I have beene alſo to heare and recite,

and so I hope I shall continue to doe, as time and occasion shall serve, so long as I live.

Thirdly, in that they charge me to give many expositions contrary to the received opinions taught in the Church of *England*.

The chiefe besides those before mentioned of Repentance &c. (which I confesse are contrary to Master *Denisons* and *Robroughs* doctrine) being (as it seemeth) this contained in the Sentence, *That outward Ordination of a Minister, doth not make a true Minister*, Deposed by *Henry Robrough* from the foresaid booke against Anabaptists. To which I answer and confesse, that the words are in the place of the booke, and I am not afraid to justifie them to be truth agreeing with the Scriptures, and with the Doctrine of the Church of *England*, as I meant them, I doe not say that outward Ordination of a Minister doth not make a lawfull Minister outwardly, nay, I acknowledge it doth. So as that hee may lawfully Minister, and people may lawfully receive the word and Sacraments with him, according to the 26. and 36. Articles of the Church of *England*, and as it was in the Apostles times, and in the Church of the Iewes, with Christs approbation. But this, I say, that outward Ordination doth not make a true and faithfull Minister inwardly, in Gods accounts he may be a deceiver, a false Prophet, an Antichrist, notwithstanding which they that are true in Gods account, called and sanctified of him by a more speciall, heavenly, inward calling may not, for they are built upon the Rocke, the gates of hell shall not prevaile against them. Otherwise, if outward Ordination of a Minister did make a true Minister inwardly in Gods account, then all they of the Church of *Rome* must needs be true Ministers, for they have outward Ordination, as they have also outward Baptisme, and such as wee doe not hold needfull to be cast off, (if any come out from them) and receive another outward Ordination and Baptisme before they may administer, or be received for true Ministers or true Christians, (as

Page 70 & 71.

the

the Anabaptists opinions is, So that of necessity there must be some more excellent thing or things besides outward Ordination and outward Baptisme to make a true Minister and a true Christian in Gods account.

Neither were the words spoken or given in a private Conventicle to adherents or disciples of mine, as my doctrine to them, as my answers seeme to depose, or at least as the Register set it downe and is in the Sentence, But they were written in defence of the calling of the Ministers of the Church of *England*, and of the Sacrament of Baptisme here administred against the Separatists and Anabaptists, who denyed the same, and was published in print with licence of the Bishop of *London*, being first viewed over by himselfe and by his appointment by Master *Crashaw*, then Minister of White-Chappell, who did also approve of the same, and subscribe to them, which is well knowne to be true.

And this deponent *Henry Robrough* chargeth me further, saying, *That hee knoweth the Articulate* Etherington *doth teach and maintaine opinions which doe derogate from the Iurisdiction of Bishops, because he interpreteth that place of Scripture, Math.* 18. *Tell the Church to be understood of the little ones borne of God, as in his booke against Separatists, page* 74.

To which I answer, That if Master *Robrough* can, and when he shall infallibly prove as he doth here in effect sweare, that Bishops are not nor can be of the little ones, borne of God, spoken of in *Mat.* 18. then will I grant his deposition to be true, in the meane time hee proveth himselfe a false accuser, and one that denieth Bishops to be of the holy Catholicke Church of Christ, which I doe not. For although it be true that the little ones borne of God, the lively stones built on the head corner-stone Iesus Christ, be the true Church of Christ, against which the gates of hell shall not prevaile, and to which Christ hath given the keyes of the Kingdome of heaven, as in *Mat.* 16. and *Mat.* 18. and 1 *Pet.* 2. and other Scriptures is evident. And that

the places and Iuriſdictions of Biſhops be now great, and great and high places be dangerous and ſlippery places, as the Scriptures ſpeake, and experience (lamentable) hath a long time and often proved, yet notwithding, I undoubtedly beleeve, that Biſhops have b een, or may, and ſhall be found to be of the little ones borne of God, and ſo of Chriſts true Church, againſt which the gates of hell ſhall not prevayle, &c. When many a one of as low a place in the Church as Maſter *Robrough* ſhall come ſhort of being of that number. For I know that he that is greateſt may be as the leaſt, and he that is chiefe, as him that ſerveth, according to the word and commandement of Chriſt, And it greatly concerneth every ſuch one ſo to be, and to beare with his weake Chriſtian brother, and not to conſtraine him with any kind of violence, either in words or deeds, to doe things againſt his conſcience, which he is not, nor can yet be perſwaded of, though otherwiſe lawfull, becauſe whatſoever is not of faith is ſinne. That ſo ruling in wiſedome, and judging alwayes righteous judgement, inſtructing with truth in the ſpirit of meekeneſſe and love, ſhewing mercy with good works of charity, hee may receive double honour of his Chriſtian brethren, and ſo continuing, be found one of thoſe of whom Chriſt ſayeth, *Bleſſed is that Servant whom his Lord when he commeth ſhall find ſo doing.* But otherwiſe, if any one ſo intruſted in place of authority, ſhall begin to ſmite his fellowes, to eate and drinke with the drunken, &c. the ſame ſervants Lord will come in a day that hee is not aware of, &c, and will hew him in peeces, and give him his portion with hypocrites.

And *Iohn Okey*, the man that vowed hee would not leave me till he made me fry, to this of the fourth Article he depoſeth ſaying,

That he knoweth that the ſaid Etherington *held, that hee was as* Elias, *left alone, and that he knew none to be of the viſible Church of God but himſelfe.*

Theſe are *Okeys* words as they ſtand in the depoſition, which

which in the Briefe that was read to the Court, are altered and ſet downe thus.

That within the time articulate the ſaid Etherington *hath affirmed, that he was as* Elyas, *left alone, and that he knew none of the viſible Church of God but himſelfe.*

And to this depoſition of *Okeys* is alſo added another of *Henry Robroughs*, his words as they ſtand in the briefe which was read to the Court are theſe.

That the Author of the Epiſtle to the Church of Rome viz. Iohn Etherington, *affirmeth, that he knoweth no man in the fleſh that holdeth with him, That the ſaid* Etherington *is the Author of the book intituled The Epiſtle to the* Church *of* Rome. *looke page 9.*

My Anſwer and Defence.

Firſt, for the words of *Okey*, they are a very falſe accuſation in both places. I never held, neither affirmed, nor thought any ſuch thing of my ſelfe, but doe hold it a vile and wicked thing for any man ſo to thinke, much more to affirme of himſelfe or of any other. How *Okey* knoweth that I held this of my ſelfe, which he depoſeth in the firſt place, or who heard me affirme ſo of my ſelfe, in the ſecond place he mentioneth not. And for him, he is a man that I never had any acquaintance or dealing with, neither have I beene in his company, to my knowledge, one halfe houre together in my life, nor have ſpoken two words with him theſe twenty yeares at leaſt, but onely, about three or foure yeares agoe, I having heard that he had threatned me, ſpake to him at a Bookſellers ſtall in Cheape-ſide, who heard what I ſaid unto him.

And ſecondly, for *Robroughs* teſtimony, as touching an Epiſtle to the Church of *Rome*, I confeſſe I have ſeen & read ſuch a Booke, which was publiſhed in the yeare 1588. when I was not eighteene yeares of age, and therefore farre unable to write ſuch a book, as I am ſtill, I confeſſe; So that I could not poſſible be the Author thereof.

And whereas *Robrough* directeth to the ninth page of the ſaid booke for proofe of his depoſition, where the Author having deſcribed to the Church of *Rome* the true Church of God and her true children, ſayth himſelfe, being (as it ſeemeth) therein *Rome*. *And yet thou ſayeſt, let me ſee her, Behold he that witneth teſtifieth before the Throne of God and all his holy Angels, that hee knoweth no one this day after the fleſh, that taketh part with him: what then ſhall I ſay, I am left alone? God forbid, for I ſee and beare with the eares and eyes of my ſoule, the groanes, the chaynes and teares of ſeven thouſand, whoſe obedience is greater then mine, and of which number I am the leaſt and as a poore and miſerable, and borne out of time, am not worthy to be one of them, and this is ſhe who once* Balam *walkes in thy ſtreets, and all the earth was filled with her beauty, &c.* And a little before in the ſame page of the booke he ſayeth, *Whoſe modeſt countenance, whoſe chaſt and comely ſteps walke in our ſtreets, &c.* meaning here in *England*, himſelfe being an Engliſh man.

So that *Henry Robrough* doth here alſo declare himſelfe to be a very evill minded man in ſeverall reſpects. Firſt, in that hee altereth the Authors words, where he ſayeth, *That he knoweth no one this day after the fleſh that taketh part with him*, and ſets it downe, that hee knoweth no man in the fleſh that holdeth with him, as if the Author meant and affirmed, that there was no man living of his opinion, ſo altering not onely his words, but his very intent and meaning to another purpoſe, for ſo it is ſet downe in the Briefe that was read to the Court, that *I* affirmed that there was no man of my opinion but my ſelfe.

Secondly, in that hee leaveth the words going before and comming after, which doe plainely ſhew, that he ſpeaketh not of his opinion, but of his ſorrow and teares of repentance, and therefore ſayeth, that he ſaw and heard with the eares & eyes of his ſoule, the groans, the chaines, and teares of ſeven thouſand, whoſe obedience was greater then his, and judges himſelfe not worthy to be one of them, ſo that although at that inſtant

ſtant he knew no one after the fleſh, yet he ſaw thouſands after the ſpirit with the eyes of his mind, whom hee preferreth before himſelfe.

And thirdly, in that the ſaid *Robrough* depoſeth and would prove by the ſaid page of the ſaid booke, that I am the Author thereof, that ſo by making himſelfe another falſe witneſſe with *Okey*, he might accompliſh *Okeys* vow againſt me, that hee would never leave me till hee made me frie; For *Okey* depoſeth as it ſeemeth from the ſame page of the ſaid book, (judging alſo me to be the Author) that I affirmed that I was as *Elyas* left alone. Whereupon the voyce of one Biſhop in the paſſing ſentence againſt me, was that I ſhould goe the ſame way to heaven that *Elyas* went, through fire, thoughhe thought (he ſaid I ſhould never come there as *Elias* did) whereas the Author doth not ſay hee was as *Elyas* left alone, but what then ſhall I ſay, I am left alone? *God forbid*, which is the cleane contrary; and therefore theſe two evill men (as before with the reſt of their fellowes) ſo here from the fountaine and evill treaſure of their hearts, they have brought forth their evill and bitter fruit, which any judicious Chriſtian may perceive.

And whereas I am charged to have uſed many reproachfull ſpeeches of the Miniſters of the Church of *England*, which though they be not ſet downe in the Sentence, yet they are in their teſtimonies, the ſpeeches are theſe, that there is a generation of Phariſees among the Miniſters of the Church of *England*.

They that teſtifie to this, are *Peter Worceſter* and *Suſan Price*, and the Miniſters that I ſhould uſe theſe ſpeeches of, *Suſan Price* nameth Maſter *Deniſon*, and Maſter *Robrough*, for the principall, and *Worceſter* another whom I will not here name.

My Anſwer and Defence.

I would it were not true, that there is a generation of Phariſees among the Miniſters, as well as among the people, and although it be not an uſuall thing with me

ſo

ſo to ſpeake of any Miniſter by name, yet I might well ſay it of theſe two, which this woman nameth for principall, and doe them no wrong at all, and no doubt they have more fellowes, elſe were the Church of *England* the rareſt Church that ever was in the world.

And laſtly, whereas they charge me that I have by this meanes drawne many from the Church of *England* to be Schiſmaticks, and Separatiſts, and cauſed them or ſome of them, to forbeare to participate with us, &c.

My Anſwer and Defence is.

This is a very falſe accuſation, notwithſtanding their mouthes be all open to witneſſe it.

Firſt, for my ſelfe it is well knowne in all places where I have lived, what my behaviour hath beene, For ſo it is, that ſince the beginning of the yeare 1588. now above theſe forty yeares, I have lived in or nere unto the Citty of *London*, and untill now, that Maſter *Deniſon* and his Sociats had thus proſecuted againſt me, I was never preſented, nor once complained of, for any neglect or ill carriage towards the Church of *England*, either in one reſpect or other; and that I have frequented the publike Aſſemblies and Sacraments, for neere twenty yeares laſt paſt before my impriſonment, I have ſufficient Certificate and teſtimony, for proofe of the ſame, which I had ready to ſhew to the Court, if my defence had beene admitted; and I never was in any private Aſſembly in my life, where I have either received the Sacrament my ſelfe, nor ſeene it done by others; So that for mine owne part, I am neither Schiſmaticke nor Separatiſt. And for others, I know there is not a man living that can truely ſay, much leſſe depoſe, that I have drawne, or cauſed any one to Schiſme or Separation from the Church of *England*, nor to refuſe to participate, either in Prayers, Preaching, or Sacraments, nay, I am ſure, that neither Maſter *Deniſon*, nor all the enemies elſe I have in the world, are able to bring forth one.

But

But on the Contrary there be ſundry can witneſſe that I have beene a meanes of the withdrawing and diſſwading ſome, from Schiſme, Separation, Anabaptiſme, Familiſme, and other corrupt opinions and unlawfull practiſes, ſo that their teſtimonies to theſe things alſo, are all likewiſe falſe.

This hath beene the paſſage and proceeding of this buſineſſe and cauſe againſt me, theſe be the things contained in the ſentence, and theſe be the teſtimonies that are for proofe of them, for which, and whereupon I was cenſured by the high Commiſſion Court on the laſt day of *November* 1626. not having any defence, nor being heard what I could ſay for my ſelfe.

The ſentence or judgement of the Court is this, I was fined five hundred pounds to the King, to pay coſt of ſuit, I was committed to the new priſon there to remaine during the pleaſure of the Court, and injoyned to make a publike recantation in ſuch words as ſhould be ſet downe by the Court.

And although Maſter *Deniſon* had prevailed thus farre, and that I was layed up in priſon, yet was he not herewith ſatisfied, but in the beginning of *Hillary* terme next following, he moved and requeſted to the Arch-biſhop and the Court, that he might preach at *Pauls* croſſe the laſt Sunday in the ſaid Terme, and that I ſhould bee brought to ſtand there before him during his Sermon, which his requeſt as unreaſonable and unnaturall as it was, (by Sir *Henry Martins* meanes) was ſoone granted him. And I was by a Purſuivant and a keeper, the ſame day, brought to ſtand there before him, in the view of the people, and being come to the place, they having a Paper contayning the chiefe things of the ſentence, Written with large Letters, which I taking in my hand, proteſted againſt unto the people, as falſly charg'd upon me, and falſly, by falſe witneſſes, depoſed againſt me. But they, the Purſuivant and keeper laying hold of my armes, took the Paper from me, and pinned it on my breſt, and ſo held me till I intreated them to let my armes

 looſe,

looſe, and promiſed that I would not remove it, that ſo he my adverſary and proſecutor might make open ſhew of me the perſon whom he had ſo long hunted for, and having me now under his clawes, might prey on me at his pleaſure, and make knowne to all men, that what he had done before in his Pulpits, without & againſt all Law and Chriſtianity, he could doe now boldly with authority. And how maliciouſly, contemptuouſly, and falſly, he there ſpake and dealt, (reviling me by the names of) this ſeducer, this Woolfe *Iohn Etherington* that ſtands heere before you, this Varlet, Hereticke, Familiſt, with ſundry other vile, falſe, and evill ſpeeches which he there uttered of me, many that then heard him can witneſſe.

And ſo, I having ſtood there before him about the ſpace of three houres, he took forth a Paper wherein the words for my recantation (which the Court had ordered) were Written, and began to read them, ſaying; *Whereas I Iohn Etherington ſtand by the depoſitions of ſundry witneſſes judicially convicted before the Kings Majeſties Commiſſioners appointed for cauſes Eccleſiaſticall*, for that ſince the 20 of *December* 1623, *I have maintained &c.* (The words following being all the matters contayned in the ſentence which they would have had me to acknowledge as juſtly proved and ſo condemne my ſelfe, and juſtifie all their proceedings.) So hee having read a part twice over, called upon me twice to ſay after him, which I refuſed to doe, knowing my ſelfe to be cleere, as I have before declared, onely I anſwered and teſtified to the people, that the witneſſes were falſe witneſſes, and their teſtimonies falſe, and that he had delivered many lyes and falſe things of me, and ſo I was taken away from the Croſſe to the priſon againe.

And yet, further, for after all this, he got lycence to publiſh a Booke of that Sermon in Print, partly refined of ſome of the palpable untruths, and bitter reviling ſpeeches he then uttered, and partly filled with more malice and falſhood, by which, in the moſt diſgracefulleſt manner, as (I thinke) ever was knowne. He hath deviſed to defame me, my name, and poſterity for ever, if it be poſſible

poſſible for the ſpirit of wickedneſſe by evill Inventions and lyes to doe it.

And except Chriſt had foretold, that men ſhould not onely revile and perſecute his ſervants, but that they would falſly ſay all manner of evill againſt them for his name ſake, all manner of evill, nothing excepted, that the evill heart of man can invent, I ſhould never have beleeved that there had beene or would be ſuch manner of evill things invented, ſpoken, and practiſed, publiſhed, and beleeved, againſt any one, as hath beene, all falſly (God knoweth) againſt me, the moſt unworthy to be ſo bleſſed, and to have ſuch cauſe of rejoycing, as Chriſt teſtifieth and promiſeth to ſuch, though for the preſent as touching the body and outward name and eſtate: I with my wife and children doe ſuffer and undergoe diſtreſſes, ſcandals, defamations, and reproaches of the world.

In all which, how unchriſtian-like, and unnaturally I have beene delt withall, by this *Steven Deniſon*, how evill, falſe, and diſhoneſt his witneſſes have manifeſted themſelves to be in their practiſes and depoſitions, And how rightly and upon what juſt grounds the Court hath proceeded, judged, impriſoned, appoynted, and given way for all theſe things to paſſe and be done againſt me, I referre to the judicious underſtanding Chriſtian Reader, of what eſtate or calling ſoever, to weigh and conſider.

I doe confeſſe, that after Maſter *Deniſon* had done his pleaſure againſt me at the Croſſe, I having complayned of the great wrong I had ſuſtained by him & his witneſſes, firſt by a letter that I wrote to the Biſhop, then of *Durham*, now of *Wincheſter*; whom I made bold to acquaint with the matter, by reaſon I had beene with him ſome few dayes before this unexpected ſentence was paſſed againſt me, to ſpeake with him about the conveyance of water to his houſe of *Akeland* in the County of *Durham*, and was by his apoyntment to come to him againe to ſpeake further of the ſame; but being now prevented by impriſonment, I wrote, giving him to underſtand the cauſe therof, (for he was not at the Court when I was cenſured)

red. And requesting his favourable helpe to relieve me, who hereupon with the Bishop of *Rochester* tooke the matter into their consideration, & began to commiserate my case, so that when my Petitions of complaint came to the Court, they were willing to have them read, & moved for me to the Arch-bishop that things should be yet further examined according to my request. Whereupon the matter was referred unto them, and I acknowledge they took pains therein, & were very willing to relieve me, perceiving that I was wronged, & as they found the falshood of the accusations, and of the depositions of the witnesses caused the Register to write them downe. But *Denison* my adversary, accuser, and prosecuter, being there present at my elbow, when things were now examining, and knowing that my cleering would discover his unjust and evill dealing, moved the Bishops with another poynt, not in the sentence, concerning Baptisme, which I could not deny; but indeavored to maintaine for a truth, and they much apposed me in, and I alledged the words of the Booke of Common prayer, that God had sanctified the flood Jordan and all other waters, to the mysticall washing away of sin, and said unto me, as thou dost convey water in thy Pipes, so is grace conveyed in the act of Baptisme, and so it was by Circumcision *&c.* And Doctor *Cozens* he being by, withstood me also in that I said, and affirmed withall, as touching the Lords Supper, that the very flesh of Christ was eaten with our teeth, which I could not but say was grosse Popery, so upon these occasions the Bishops displeasures were kindled against me, things were left without any further examining, and I was sent again to prison wherwith straighter usage then I had before, I have now endured above these twenty months, and he my accuser was now further allowed to publish what he listed against me, not onely in Print, but in his Pulpits also, as hee still doth, his Booke hee presenteth to the King, and made suite as I heere, to have me put to death, for it was my blood he thirsted after, as his Sermons and Bookes doe prove, the cause you have seene related.

Other-

Otherwiſe if this point of Baptiſme which he (as it ſeemeth) knew, would moove the Biſhops againſt me had not beene by him forced unto them, I had no doubt been cleered by them: Therefore, becauſe I now ſuffer for it as well as for any things elſe, I will declare my minde therein more fully.

The point or tenent is this: That outward Baptiſme doth neither conferre nor confirme grace to the heart of any man no more than Circumciſion did; in the aforeſaid booke againſt Anabaptiſts, page 61. Which I doe acknowledge and juſtifie to bee true, in defenſe of the Baptiſme and doctrine of the Church of England againſt Anabaptiſts, Arminians and Papiſts; againſt Anabaptiſts who held that all ſuch as they Baptiſed with outward Baptiſme, were thereby confirmed to bee true Chriſtians, inwardly in the ſight of God; againſt Arminians and Papiſts, who hold that outward Baptiſme doth conferre grace to the heart, and maketh a Chriſtian inwardly; From which doctrine of each, falling away after regeneration from the eſtate of ſalvation to everlaſting condemnation, doth neceſſarily follow, free will; and other abſurd and unſound points of doctrine, which they likewiſe hold and teach; contrary to the doctrine of the Church of England, (which are alſo diſproved in the ſame Book againſt Anabaptiſts; the Book being viewed over by the Biſhop of London, and by himſelfe allowed as is aforeſaid; I doe acknowledge as I alſo believe, that outward Baptiſme is a viſible ſigne or outward ſignification of the new birth from above, and of that Baptiſme wherein wee are ſaid to bee buried with Chriſt and riſen with him, and to put him on, and which ſaveth; and that it doth ſignifie and ſet forth the ſame unto us; and I doe believe alſo that it is a ſeale or token of the Covenant which God hath made with the faithfull and their ſeed, as Circumciſion in the fleſh was to faithfull *Abraham* and his ſeed, as in *Gen.* 17. 7. 8. 11. and *Rom.* 4. 11. *Not all that came of Abraham after the fleſh, nor all that were circumciſed or that are now Baptiſed in the fleſh, but as God ſaid*

to *Abraham*, In Iſaac *ſhall thy ſeed be called* (that is, as Saint Paul ſaith) *they which are the Children of the fleſh, theſe are not the Children of God, but the Children of the promiſe are counted for the Seed*, Rom. 9. 78. *they that are Circumciſed in heart, and are of the ſame faith, As* Rom. 4. 16. *for that is the ſure ſeale of the covenant.*

And on our parts wee doe thereby give our names to Chriſt and Covenant with God to bee his people, and to ſerve him; and ſo it giveth us the name and ſtate of a Chriſtian outwardly, as circumciſion on the fleſh did the name and ſtate of a Jew outwardly; It doth no more give or conferre grace to the heart to make a Chriſtian inwardly, then circumciſion in the fleſh did to make a Jew or a Chriſtian inwardly; for, to be a Jew inwardly, and to be a Chriſtian inwardly is all one in truth; as alſo to bee circumciſed in heart, and to bee baptized in heart is all one in trueth, as Saint *Paul* declareth; *Coloſſ.* 2. 11. 12. and ſo it followeth, *that Circumciſion in the fleſh, and Baptiſme in the fleſh are both one in ſignification and operation.*

Wherefore if theſe things bee ſo, and that hee is not a Jew which is one outwardly; nor that circumciſion which is outward in the fleſh; but he is a Jew which is one inwardly, and Circumciſion is that of the heart in the ſpirit, not in the letter, whoſe praiſe is not of men, but of God, as *Paul* ſaith, then,

Neither Circumciſion in the fleſh nor Baptiſme in the fleſh doth give or conferre or worke grace in the heart, to make a Jew or a Chriſtian inwardly; neither are they or either of them any part of the new birth, from above, or of that Baptiſme wherein wee are ſaid to put on Chriſt, and to bee buried with him, and which ſaveth, as Saint *Peter* alſo confirmeth ſaying; *The like figure whereunto, even Baptiſme, doth alſo now ſave us; not the putting away of the filth of the fleſh, but the anſwer of a good conſcience toward God, by the Reſurrection of Ieſus Chriſt.* 1 *Pet.* 3. 21.

Otherwiſe if either Circumciſion or Baptiſme on the fleſh did conferre grace to the heart, then all are thereby ſet in the ſtate of ſalvation; and ſo the errour of falling away,

away, which the Anabaptists, Arminians and Papists hold, will necessarily follow; because it is evident that all are not saved, that have beene circumcised or baptized in the flesh; or, if either of them were a part of regeneration, then no one could be saved without the one or the other, because every part of regeneration is of necessitie to salvation.

But it is certaine, that many are saved which were never circumcised nor baptized in the flesh, as (besides all those faithfull that lived before either Circumcision or Baptisme on the flesh was instituted) all the holy women of the Jewes; That every part of regeneration is of necessitie to salvation the Lord Jesus hath irrevocably concluded saying; *Except a man be borne of Water and of the Spirit, he cannot enter into the Kingdome of God*; *Iohn* 3. both the parts of this new birth are of necessity to salvation.

These words, except a man bee borne, doe stand as firme for the first part (of Water) as for the second part, of the Spirit.

And under the name man, every child of man, born of flesh young and old, male and female, are comprehended, so that whosoever dyeth without the first part of this birth, the Baptisme of water here meant, shall as certainly be excluded from entring into the Kingdome of God, as he that dyeth without the second part, the Baptisme of the spirit; That the first part of this birth from above is something called in Scripture by the name of Baptisme, besides that which is called the Baptisme of the holy Ghost, is out of question (I thinke) to all. Outward baptisme it cannot be, for the reasons before mentioned; because one may be saved that is never baptized therwith, as hath been proved; Then without all doubt it must bee some speciall necessarie principle of Christ called in Scripture by the name of Baptisme, and signified also by outward Baptisme, because it is layd downe in the first place as a necessarie part of the new birth, and first plantation of a Christian.

And there is no principle of Christ so speciall and necessary

ceſſary called by the name of Baptiſme, and ſignified by outward Baptiſme, that is required to the firſt plantation of a Chriſtian (beſides the Baptiſme of the Holy Ghoſt) but onely repentance; That repentance is a ſpeciall principle of Chriſt is evident by *Marke* 1. 1. 2. 3. 4 *Luk.* 24. 47. *Act.* 20. 21. *Heb.* 6. 1. That it is ſo neceſſary is alſo evident by Chriſts owne teſtimony in *Luke* 13. where hee urgeth it with the ſame words of neceſſitie ſaying, *Except yee repent, yee ſhall all likewiſe periſh*; *Verſ.* 3. That it is called by the name of Baptiſme, and ſignified by outward Baptiſme, is manifeſt by *Mat.* 3. 11. *Mar.* 1. 1. 2. 3. 4. *Luke.* 3. 3 *Act.* 10. 37. *Act.* 13. 24. *Act.* 19. 4. And that it is required in the firſt place to the firſt plantation of a Chriſtian is alſo manifeſt by ſundry Scriptures where the Holy Ghoſt ſaith, *Repent and believe the Goſpell*; *Repent that your ſinnes may be blotted out*; *Repent and be Baptiſed every one of you, in the Name of Ieſus Chriſt for the remiſſion of ſinnes*; *and ye ſhall receive the gift of the Holy Ghoſt.* *Mar.* 1. 15. *Act.* 3. 19. *Act.* 2. 38.

Therefore the firſt part of regeneration is the Baptiſme of repentance, even the ſame which *Iohn the Baptiſt* a ſpeciall Miniſter and patterne thereof preached in the power and ſpirit of *Elias*, wherewith hee made ready a people prepared for the Lord, as it was propheſyed of him *Eſay* 43. And is a turning and diſſolving of the heart, which naturally through ſin, is hard and ſtony, to water as it were, to fleſh, as the Scriptures ſpeake, even to weeping and mourning and humble confeſſion of ſinnes unto God, as Chriſt himſelfe expreſſeth it in a Parable ſaying: *Mat.* 11. 17. *Wee have lamented unto you, and yet have not wept*, and is cauſed by the ſpeciall power and working of the Holy Ghoſt, and is of the Goſpell, and not of the Law.

Mat. 4. 8.

The ſecond part of this birth from above is that Baptiſme of Chriſt which *Iohn the Baptiſt* alſo ſpake of to his diſciples, whom he had prepared by the Baptiſme of repentance, ſaying, *I indeed Baptiſe you, with Water to repentance*; *but he that commeth after me is mightier then I, hee ſhall Baptiſe you with the Holy Ghoſt and with fire*, as if hee had ſaid, I indeed

Mat. 3. 11, 12.

deed through the power and Spirit of God preaching unto you repentance, have prepared you ready for the Lord, I have brought you into the travell of the birth, to weepe and mourne for your sinnes, the first laver of regeneration. But Christ which cometh after me, he is mightier then I, he by a more excellent gift of the Spirit (as it were with fire) will purge and sanctifie your hearts by faith and so justifie you from all your sinnes, he will deliver you that labour and are heavy loaden and accomplish in you the new birth, comfort you that mourne, bind up your broken hearts, and speake peace to your soules: For although repentance be a part of the Gospell in a generall consideration, the first principle, and of the purchase of Christ, as it is manifest by *Luke* 24. 47. 48. *Act.* 20. 20, 21. *Heb.* 6. 1. &c. yet the Word preaching peace by Iesus Christ the glad tidings of remission of sins to the repentant is the Gospell, and so called in a speciall distinct manner from repentance, and the preaching and the enjoyment thereof by faith is a more excellent thing then the ministery and enjoyment of repentance. And in this regard hee that is the least messenger of the latter, is greater then hee that is the greatest messenger of the first. as Christ himselfe testifieth, *Matth.* 11. 11.

This is it which the Prophet *Esay* prophecied of before concerning Christ, saying, *The Spirit of the Lord God is upon me, and hee hath annointed me to preach glad tidings to the poore and to bind up the broken hearted &c.* he saith not to all or every one in the world, but the poore, the broken in heart only, *&c.* *Esay* 61. 1. 2. 3.

This is that word preaching peace by Iesus Christ which is said to begin to be preached after the Baptisme of repentance which *Iohn* peached, Not but that it was preached before this time even in all ages from the beginning, but because no one did receive it or had it so preached unto him in such a speciall peculiar manner, but such a one as was first prepared by repenance, therefore it is said to begin to be preached after. *Act.* 10. 37. *Act.* 13. 23. 24.

And because it was now to bee done in a more plenti-

full and larger manner then ever it was before. Therefore was *Iohn* sent before the face of the Lord in the power and spirit of *Elias* to prepare his way before him.

This is it which Christ sent *Iohn* word of saying, *Go tell Iohn, The blinde see, the lame do walk, and the poor have the Gospell preached unto them*, as much as to say, the humble repentant sinners, the poore and contrite in heart, they have the glad tidings of peace and remission of sinnes preached unto them, and ministred unto their soules according to the prophecie of *Esay*, and they receive the same, or believed it with joy and peace in their hearts, for this preaching implieth such a believing or receiving. And so doth Saint *Paul* interpret the words of *Iohn* concerning this Baptisme of Christ in *Act.* 19. where he saith, *Iohn verily Baptized with the Baptisme of Repentance*, saying unto the people, *that they should believe in him which should come after him*, that is, in Christ Iesus, *Iohns* words being, *He shall Baptise you with the Holy Ghost & with fire.* So that as, to bee Baptized with the Baptisme of Repentance, is to repent, to weepe and mourne for our sinnes, washing them as it were in this first lavet: So, *to bee Baptized with the Holy Ghost and with fire*, is to believe in Christ to bee justified and purged from our sinnes by faith in him.

Mat. 11. 5. *Luke* 7. 22.

These are the true parts of regeneration, the special and most necessary principles of Christ, the foundation, as *Heb.* 6. Saint *Paul* calleth them, the briefe or sum of the Gospell. *Luke* 24. 47. 48. as Christ declareth. This did Christ Preach at the first, saying, *Repent and believe the Gospell*, this did the Apostles *Mar.* 1. 15. Preach after him as he commanded them, *Act.* 2. 38. *Act.* 3. 19. and *Act.* 20. 20. 21. Where Saint *Paul* saith, *I kept nothing backe that was profitable, but taught and testified both to the Iewes and also to the Greeke repentance towards God, and faith in our Lord Iesus Christ.* This did *Moses* and the Prophets also, before Christ came in the flesh, Preach and require of the people, as the most necessary things to be attained if they would be saved. *Deut.* 30. 6. 7. 8. 9. 10. 11. 12. 13. 14.

This *Abel*, *Henoch*, *Noah*, and all the blessed of their times attained unto, and had it wrought in them from

above. And *Abraham* also before circumcision in the flesh, was required. This all the holy Patriarchs, Prophets and righteous men and women of the Jewes had. And that woman which is so specially remembred unto us in the Gospel, whose Baptisme of repentance is so truely manifested by her plentifull teares wherewith she washed Christs feet. And her Baptisme of the holy Ghost and justification by faith from her sins, by her true and much love to Christ expressed in her washing and kissing his feet, and anoynting them with oyle. For every one that is borne from above, of water and of the Spirit, is inwardly of the same heavenly nature all the dayes of his life after, whose fruit doth alwayes in his due times and seasons, according to his measure, (like the tree planted by the river side) shew forth the same.

Esay 57.14. 15. *Esay* 66.1.2. *Ier.* 4.4. *Hose.* 10.12. *Joel* 2.12.13. *Psal.* 51.16. 17. *Psal.* 95.7.8. 11. *&c.*

This all the elect of God that ever were, now are or hereafter shalbe, have had, have & must have, yea the youngest child dying in the birth or the womb, if not in outward expression, yet inwardly in the true nature thereof, for no one child of man begotten of flesh can be saved, except he be begotten from above, of water and of the Spirit, and so changed or renewed from the polluted and inthralled estate of nature, which we all had and received originally in the very conception, into the estate of grace and love with God in Christ.

And God may worke this change, this new birth, or rebegetting, in the wombe if it pleaseth him, as he did in *John the Baptist*, or at the time of outward baptisme, if he so please, or before it, as he did in *Abraham* before circumcision in the flesh, and as in the Apostles times he did to some, or after it, as he had done formerly after circumcision and now most usually doth, since all are so generally baptized in their young estate. For we may not limit God, neither hath he tyed himselfe to any time or estate of nature in us, nor to any one outward action performed by man unto us, although he hath ordained sundry excellent, holy outward meanes whereby he doth direct and lead us, (as it were by the hand) to the

things that are ſpirituall and indeed neceſſary, which we are bound to imbrace with much thankfulneſſe to God, and to uſe with reverence, and not to deſpiſe the leaſt of them, nor in any part wilfully neglect them, in paine of Gods high diſpleaſure.

But the death and reſurrection of Chriſt, the ſacrifice of his body and blood, the value, vertue, price, and purchaſe thereof, he hath tyed himſelfe unto, ſo as that without it, and ſome powerfull adminiſtration of the ſame to the ſoule of man, there is no ſalvation, as Chriſt pronounceth ſaying, *Except yee eate the fleſh of the Son of man and drinke his blood, yee have no life in you*; *Iohn* 6. 53.

The Sacraments of Baptiſme and the Lords Supper, have both reſpect unto this. Baptiſme to the new birth, wherein weare ſet in the eſtate of life thereby; the Lords Supper to the continuall Communion which every one that is once made alive by it, hath therein to eternall life, and ſo the fleſh of Chriſt *Is meat indeed, and his blood is drinke indeed*, to them, according to the word of Chriſt, *Iohn* 6. 54. 55.

Not as if any man did or could eat the very fleſh or drinke his blood carnally, as Doctor *Cofins* affirmed; nor that the bread of the Sacrament or the wine is turned into the fleſh or blood of Chriſt, either before we receive them, or after, & ſo conveied into us as ſome would make us beleev; nor any other kind of way is the fleſh or blood of Chriſt conveied, or infuſed into our bodies or ſoules, to ſet us in the eſtate of life, or to continue us in the ſame; nay, then how could they that were before Chriſt came in the fleſh be ſaved? for the ſame neceſſity of eating his fleſh and drinking his blood, was to them then, even from the firſt fall of *Adam*, as is now to us; but it is the grace purchaſed thereby, which we doe receive in our hearts by faith, and which by his mediation is confirmed with us. For as the Law (which is the Miniſter of death) came by *Moſes*, ſo grace and truth which bringeth life, is by Jesus Christ; And therefore the Apoſtles ſo often Write and

ſay,

say, *The grace of our Lord Iesus Christ bee with you &c.* *Rom.* 16.14. 1 *Cor.*16,24. 2 *Cor.*13.14. *Gal.*6.18. *Philip.*4.23. 1 *Thes.* 5.28. *Rev.* 22.21.

For although the very body and blood of Christ, be the price of the purchase, & in that respect the only mediate cause of our life and salvation, yet doth not his body and blood enter into us to revive and save us; nay, so it profiteth nothing, as Christ himselfe said against some that conceived his words, in such a carnall manner as now at this time many doe; *What and if you shall see the Son of man ascend up where he was before? It is the spirit that quickneth, the flesh profiteth nothing, the words that I speake unto you, they are spirit and they are life*; *Iohn* 6. 62. 63. Neither doe we by the acts of eating the bread or drinking the wine of the Sacrament, eate or drinke the grace of God purchased by the body and blood of Christ, neither is grace conferred, or any way secretly conveied to our hearts in the bread or wine, or by them, nor by any thing inferior unto it selfe, but it is conferred to the heart of man by the Spirit of God, through the word of his promise, therefore called the word of his grace.

And the instrument, hand or mouth wherewith wee doe receive the same, is faith in the heart, caused also therein by the operation of the same spirit, as *Paul* declareth, for the habit and estate of eternall life, and the promise of raysing up at the last day; which Christ doth certifie to those that eate his flesh and drinke his blood, doth he assure to them that beleeve in him; so that to beleeve in Christ, is to eate his flesh and drinke his blood, according to his meaning; and therefore a sinner is sometimes said, to be justified by grace, sometimes by the blood of Christ, sometimes by faith, because in the act of our justification, all these doe concur, and are together, the grace of God the Father, being the prime and chiefe cause therof; the body and blood of Christ the second principal or mediate cause, & faith the instrumentall and inferiour cause; and the justified are said also to live, and to be saved by the grace of God, by the flesh, and blood, and life of Christ, and by faith. 2 *Cor.* 3. 3. *Col.* 2.12. *Iohn* 6.54. *Ver.* 35.40. *and* 47.

And in this consideration, (because Christ is the one-

ly mediator and reconciler between God and man) doth he ſo often ſpeake of himſelfe, and ſay, *My Father giveth you the true bread from heaven; the bread of God is he which commeth downe from heaven, and giveth life unto the world, I am the bread of life; this is the bread of life which commeth down from heaven, that a man may eate thereof and not dye: I am the living bread which came down from heaven; if any man eate of this bread, he ſhall live for ever; and the bread that I will give is my fleſh, which I will give for the life of the world; except yee eate the fleſh of the Son of man and drinke his blood, yee have no life in you: who ſo eateth my fleſh and drinketh my blood, hath eternall life, and I will raiſe him up at the laſt day. For my fleſh is meate indeed, and my blood is drinke indeed; he that eateth my fleſh and drinketh my blood, dwelleth in me, and I in him; as the living Father hath ſent me, and I live by the Father, ſo he that eateth me, even he ſhall live by me. &c.*

Ioh. 6. 32. 33. 35. 48 51. 53. 55. 56. 57. 58. &c.

And in this manner ſpake he afterwards of the Sacrament of the Supper, which hee left and commanded unto his Church to bee done to ſhew forth his death, untill his ſecond comming; ſaying of the Bread, *Take, eate, this is my Body, and of the Cup; Drinke yee all of this, for this is the Blood of the New Teſtament which is ſhed for many for the remiſſion of ſinnes Matth. 26. 26. 27. 28.* And Saint *Paul* likewiſe ſaith of the ſame Sacrament; *The cup of bleſſing which wee bleſſe is it not the communion of the Blood of Chriſt? and the Bread which wee breake is it not the communion of the Body of Chriſt? for wee being many are one bread, for wee are all partakers of that one bread, 1 Cor. 10. 16. 17.* as if he ſhould ſay, is not this the ſpirituall intent and true meaning or ſignification thereof? doth it not ſhew forth and give us to underſtand the Communion that is betweene Chriſt and his Church and every member of it? how hee hath purchaſed it, and life, and eternall ſalvation for it, with his owne Body and Blood, and that although the members thereof bee many, yet they being by faith made partakers of him, the true and living Bread, are all in a ſpirituall manner, one body with him, and one bread, and doe live by him.

The

The like whereof hee had said before to the same *Corinthians*, of the forefathers: *Moreover, brethren I would not that ye should bee ignorant, how that all our fathers were under the cloud, and all passed through the Sea, and were baptized unto* Moses *in the Cloud, and in the Sea, and did all eate the same spirituall meate, and did all drinke the same spirituall drinke, for they dranke of that spirituall Rocke which followed them, and that Rocke was Christ*, 1. *Cor.* 10. 1. 2. 3. 4.

So that all the holy fathers, not onely they that had passed through the Sea with *Moses*, whom Saint *Paul* doth here instance for proofe, but all that were before them and after them to his dayes, were baptized with the same spirituall Baptisme, wherewith hee himselfe and all the faithfull to this day have beene and are Baptized, and did all eate the same spirituall meat, and drinke the same spirituall drinke, as wee now doe; having all the same benefit of Christ and of the Sacrifice of his Body and Blood, as wee now have, and are all of him and one body with us, and wee with them, as Saint *Paul* also further manifesteth saying; *For as the body is one and hath many members, and all the members of this one body being many, are one body; so also is Christ; For by one spirit are we all Baptized into one body, whether we be Iewes or Gentiles, whether we be bond or free, and have beene all made drinke into one spirit.* 1. *Cor.* 12 12. 13.

For although Christ dyed but once in the latter time, and in one place of the world, yet his death was as available with God, (with whom all things to come and past, are present) before his comming in the flesh, and death as since; and as effectuall to his elect of all nations, in all times, and in all places, then, as now; for there is but one way of salvation in him, and by him, unto all, in all times, and in all places, though it be not declared in a like manner and measure to all, in all times, and in all places.

These things I doe beleeve to be true, for which, if I shall still be judged vile, and continued a prisoner, I must

still

ſtill have patience: If otherwiſe and that I ſhall find reliefe, I hope I ſhall be thankfull unto God, and not forget my duty to my relievers.

From the new Priſon in Maiden-lane in London, 1627.

I doe now confeſſe againe, that after all theſe things I having indured three yeares impriſonment, and having often petitioned to the Court within the ſame time, ſhewing my wrongs and grievances, and requeſting my liberty (thoſe two fore-mentioned Biſhops of *Winchester* and *Rochester*, Doctor *Nek*, and Doctor *Buckridg*, furthering my requeſt to the Arch-Biſhop) I was diſcharged and releaſed without any kind of juſtification, either of the Courts proceedings or the witneſſes depoſitions, or any part of *Deniſons* doings, or acknowledging my ſelfe guilty of the things wherewith I was charged further then I have declared. The laſt Court day of *Michaelmas* terme, in the yeare 1629. for if I would but have acknowledged to the Court that I had been judicially convicted, which I could not doe, I might have beene diſcharged long before.

But notwithſtanding this, that I am now at libertie from priſon, yet the ſcandalls and reproaches of my adverſaries, remain ſtill all over this Land, and other parts likewiſe, by reaſon, not onely of that unrighteous ſentence of the Court paſſed on me upon thoſe inſufficient and falſe depoſitions, but eſpecially of thoſe wicked infamous Sermons and bookes which my accuſer and proſecutor *Deniſon* hath publiſhed againſt me, and are diſperſt through the Kingdome. So that not onely my perſon, but my name is odious and hatefull to many, my friends, my children, and all that beare my name ſuffer by this meanes. But why ſhould it ſo much grieve me, or trouble them? ſeeing that the more any one ſuffereth for the truth ſake, the more he hath cauſe to rejoyce, becauſe ſo much the greater is his reward in heaven, as the Lord himſelfe, *Who is the way, the truth, and life*, hath ſaid, *Mat.* 5. So commending the judicious true Chriſtian Reader, *To the grace of God, and of the Lord Jeſus Chriſt*; I reſt his true Chriſtian friend, JOHN ETHERINGTON.

And if any ſhall thinke I have not yet anſwered that Booke of the Sermon preacht againſt me at the Croſſe, tituled, *The white woolfe*, by Doctor *Denſon*, (for he hath now by reaſon of that worke as it ſeemeth, obtained the name of Doctor, which before he had not) let ſuch a one but conſider well without partiallity, what is declared in this my defence, and I hope he ſhall ſee every thing in the Doctors *White woolfe* that conſerneth me, in ſubſtance fully anſwered, and whether he or I have played the ravening Woolves part, I refer to the judicious Chriſtian Reader (that hath read both) to conſider. And ſo I reſt his chriſtian friend, wiſhing him all true wiſdome from above whereby to diſcerne betweene truth and falſehood, and betweene true Prophets, and falſe, that ſo he be not deceived. *I. E.*

Errata.

IN pag. 1. l. the laſt after invent, read ſpoken againſt him. In pag. 2. l. 19. read mind it, In pag. 12. l. 23. for dareth read dareth not. In pag. 31. l. the 1. for his read this. In pag. 36. l. 18. for Sabbath read Sabbaths. In pag. 38. l. 19. read could not In pag. 38 l. 25. for oppoſition read expoſition. In pag. 38. l. 28. for uſed read uſeth. In pag. 39. l. the laſt. recit read receive. In pag. 41. l. the 7. for anſwers read adverſaries. In pag. 41. l. the 16 for ſuſcribe read ſubſcribe. In pag. 42. l. 6. for or may, read are, may. In pag. 44. l. 14. for walks read walt.